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Bearers of The Light

A Lighthouse --- Evangelism in Egypt

The Pharos Lighthouse

ON the Island of Pharos, just off the coast of Alexandria was built one of the "Seven Wonders of the World." The Lighthouse took its name from the Island. It was the greatest practical achievement of the Alexandrian mind and the outward expression of the mathematical studies carried on at that time. Sostratus, its architect, was contemporary with Euclid.

This was a fortress as well as a beacon, the pivot of the city's naval defenses. It dominated both harbors and kept special watch over the more precious of them, the Eastern, which held the Royal fleet. It could signal to the entire system of watch towers and beacons that studded the North African coast from Alexandria to Cyrene.

No doubt this lighthouse entered into the scheme of Alexander the Great for his maritime capital, but it was not finished until the reign of Ptolmy Philadelphus. The probable date of its dedication was B.C. 279, when the King held a festival in commemoration of his parents. The architect was Sostratus, an Asiatic Greek.

The sensation this structure caused was tremendous. It appealed both to the sense of beauty and to the taste of science—an appeal typical of the age. Poets and engineers combined to praise it. To the imagination of contemporaries, the Pharos became Alexandria and Alexandria became Pharos. It beaconed to the imagination, not only to ships at sea, and long after its light was extinguished memories of it glowed in the minds of men.

The Lighthouse stood in a colonnaded court; there were four stories. The square bottom story was pierced with many windows and contained rooms estimated at 300, where the mechanics and attendants were housed. There was a spiral ascent—probably a double spiral—and in the center there may have been hydraulic machinery for raising fuel to the top; otherwise we must imagine a procession of donkeys who ceased not day or night to go up and down the spirals with loads of wood.

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On one side in great letters of lead was the Greek inscription: "Sostratus of Cnidus; To the Savior Gods: For sailors." The "Savior Gods," being Castor and Pollux. At the top was a lantern; the lighting arrangements are uncertain. Visitors speak of a mysterious "mirror" on the summit, which was even more wonderful than the building itself. What was this mirror? Was it a polished steel reflector, for the fire at night, or for heliography by day? Some accounts describe it as made of finely wrought glass or transparent stone, and declare that a man sitting under it could see ships at sea that were invisible to the naked eye. A telescope? Is it possible that the great Alexandrian school of mathematics discovered the lens and that their discovery was lost and forgotten when the Pharos fell? It is possible.

Standing on the lantern was a statue of Poseiden. This terminated the tower, whose complete height certainly exceeded 400 feet and possibly touched 500.

The Lighthouse retained its form and function unimpaired until the Arab conquest A.D. 641. In 700 the lantern fell and the scientific apparatus could not be replaced. At a later date a Caliph was told that treasures of Alexander the Great were buried beneath the structure. He began to dig and before the inhabitants of Alexandria, who knew better, could intervene, the two upper stories had fallen into the sea.

There was an attempted restoration but not substantial enough. Two earthquakes, one in 1100, and one in 1400, destroyed the famous lighthouse. The ground kept rising around the debris and after a period of years the slow dissolution was over.

A poet writes of this great wonder of ancient times:

"A lofty platform guides the voyager by night
Guides him with its light when the darkness of evening falls.
Thither have I borne a garment of perfect pleasure
Adorned with the memory of beloved companions.
On its height a dome enshadowed me
And then I saw my friends like stars.
I thought that the sea below me was a cloud
And that I had set up my tent in the midst of the heavens."

This is the story of the Pharos Lighthouse, as told by Forster in his little book, *Alexandria.*

Another lighthouse was built in Egypt by the humble followers of the Lord Jesus Christ. Mark, in the early history of Christianity established the church in Alexandria, which became one of the strongest centers of the Christian faith. Following the Arab conquest the Light was almost extinguished. Again in 1854 the evangelical faith was re-established and today the Church of Egypt is a real Lighthouse in that land.

Amid all the dangers that threaten this church today, it is well to call to mind the lines of the hymn of Clement Alexandria:

"Ever be near our side
Our shepherd and our guide
Our staff and song;
Jesus Thou Christ of God
By Thine enduring Word
Lead us to where Thou hast trod;
Make our faith strong."

Light From Our Schools

By MISS MARY L. THOMPSON. On Furlough, Tarkio, Mo.

IN our own beloved land a familiar feature of the landscape is the white church standing like a lighthouse on the hilltop. Careless as we often are of our duty in relation to the church, nevertheless the ideals which it represents permeate our whole life. Most of us would find it difficult to think of a society dissociated from those ideals.

Imagine yourself standing on the limestone cliffs overlooking the city of Assiut in Egypt, and looking at the mud villages which dot the green valley of the Nile. There you would find yourself counting not church spires, but minarets. The society which those villages represent is not dominated by the spirit of Christ. Christian influence, however, is not altogether lacking. Gleaming out from among the date palms in a grove that has been left among the thickly built houses, one distinguishes the buildings belonging to the Pressly Memorial Institute. Off to the left along the canal appears the campus of Assiut College. And in among the crowded streets of the town is the Khyatt School. Each one of these institutions has been for years a lighthouse which has helped to bring many of the people of that community and province safely out of the darkness of ignorance, away from the dangers of superstition, to sail on the sea of life secure in their faith in Jesus Christ.

By way of illustration of the evangelistic opportunity in mission schools we shall write of what is being done at the Pressly Memorial Institute. Practice there is typical of what is being done in all of our educational institutions in Egypt.

Before Christ ascended into heaven He gave a command to all believers to go and make disciples, and to teach. Christian education and evangelism belong together, if we obey our Lord. And religious instruction has always been a very important part of our program, in fact the basis of that program. Changing educational standards have brought other subjects into the curriculum, and the Bible is no longer the exclusive textbook. But knowledge of the Scriptures is not less regarded. Lessons in religion are carefully planned to suit the age and understanding of the pupil. Our girls would never need to be ashamed of their knowledge of the Bible in any group in which they might find themselves.

PREPARATION FOR CHURCH MEMBERSHIP

My first experience sitting on the committee to examine girls for church membership is an unforgettable one. The girls had all had very careful instruction in Christian truths and had been examined personally by the missionaries in the school and only those who were thought best prepared were brought before the session for final examination. The examiners were an august body consisting of several Egyptian pastors and an Egyptian elder and one or two missionaries. As the girls responded to the questions that were

put to them, I wondered how many church members at home could answer as well. Getting ready to join the church was a serious matter and the girls made a fine showing.

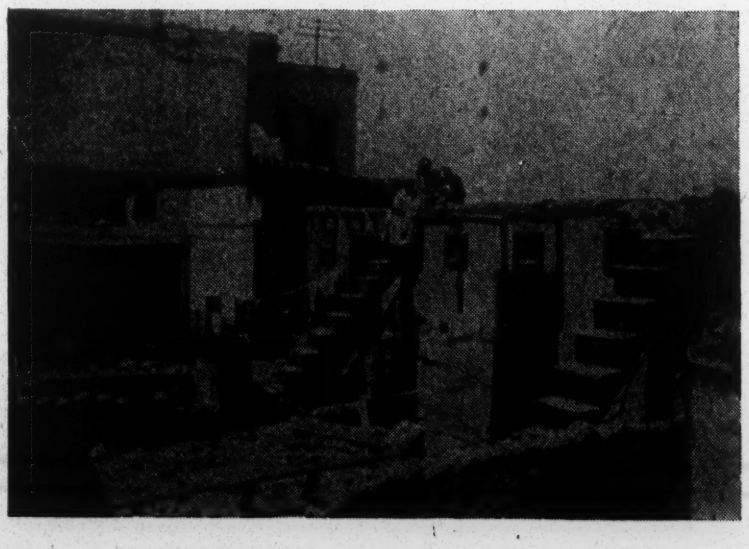
Evangelism becomes more effective through classroom work. Our non-Christian patrons frequently object to the religious lessons. Doubtless we have lost a number of pupils because we have insisted on religious lessons for all. More often, however, a frank statement of our position has silenced objection and the pupil remains in school with a chance to learn what Jesus means. Statistics are not available, but we have evidence that many a non-Christian has left school with a more friendly attitude toward Christianity because of the lessons in the school.

NEIGHBORS

No less important is the evangelistic influence of Christian living. Especially is the boarding pupil subjected to this influence. Time and again parents seek admission for their daughters into the school, and freely admit that they want them in the school because of the training they receive in manners, unconsciously, perhaps, paying tribute to Christ. Our college pastor is never too busy to think of others and in many ways, simple or great, shows kindness to all. A little Moslem girl listened intently to the story of the Good Samaritan. The class was asked, "Who is your neighbor?" The little one piped up and said, "I know. Dr. Neal is my neighbor, because he takes me home in his car!"

THE GOSPEL IN SONG

Interest in music has been another means which the school has used to teach Jesus Christ. Our Christmas and Easter programs have become very popular in the community. Often the desire to be entertained or the social appeal will bring men and women to attend who would not think of going to any sort of a religious service. The Christmas story in song never grows old. It is a real uplift to the heart of the listener to hear a well-trained chorus singing the message of Christ. It is not possible to judge what the learning of these songs means to the singers, nor can we estimate the influences that are set to work in the hearts of the listeners, many of whom are careless



A Typical Village home from which our school girls come.

as far as religion is concerned, and some of whom are even antagonistic to the teaching of Christianity. We strive by every means to win others to an allegiance to Christ.

YOUNG MISSIONARIES

When the heart is filled with love for Christ, it is only natural that we should want to tell others about it. The opportunities open to Egyptian girls to render this service are limited, but not entirely lacking. Some years ago several of our school girls encouraged by earnest teachers started to hold meetings on Sabbath afternoons in neglected parts of the city of Assiut and in nearby villages. Permission was also secured for teachers to hold meetings among the women of the prison. Because of the law no meetings could be held in the streets, but usually some woman was willing to offer the court of her house as a meeting place and there her friends and neighbors would gather to listen to a Bible lesson. This work has not always been easy for the girls. Frequent attempts have been made to break up the meetings. Girls were sometimes stoned as they passed through the streets, and children were unruly in the meeting itself so that it was difficult to do effective work. But none of these difficulties weakened the zeal of the girls. Preparation for these meetings has helped the girls to learn to express their convictions and the contacts made in the homes have made an outlet for the expression of Christian sympathy. On the last Sabbath of the school year those who have taken part in this service report on their work in a manner which warms the hearts of all of us. Comfort has been given the sorrowing, help offered the needy. Children have been encouraged to go to school and the Bible stories with the message of salvation have given simple souls an inspiration for better living. Recently this outlet for evangelistic effort has been somewhat curtailed, but we trust that it will not be closed permanently.

D. V.B. S.

Another organization which has enabled our girls to pass on the Christian teaching which the school affords them has been the Daily Vacation Bible School. If nothing more had been accomplished than to awaken Egyptian girls to the need that exists at their very doors and to a sense of their responsibility toward meeting that need, the undertaking of the work would have been a great achievement. But more has been accomplished and many a child has received his first taste of education in that way. Village children have learned Bible stories which afford a more wholesome diet for their thoughts than the cursing and gossip with which they become familiar as they play in the dust and confusion of the village street.

Our mission schools have as their aim to make Jesus Christ known to their pupils, whether in the classroom or by the example of a Christian life. No mention has been made of the definite results of our work in church membership. At the Pressly Memorial Institute an average of about thirty girls each year unite with the church. It may seem a small number when one remembers how many are to be reached, but the girls take the step with a full un-

derstanding of what it means, and they are well prepared to face the temptations which they must face in a community where there is such strong non-Christian influence. Our schools in Egypt are giving the church in the Nile Valley a group of well trained women. In addition we are giving to the Coptic Church women who as leaders are helping to vitalize that Christian group so that it can be a real spiritual force.

NEW WOMANHOOD

For many years the womanhood of Egypt lived in a continual blackout. The light which Christian education has brought to the land has altered that condition so thoroughly that it is beginning to give grave concern to conservative non-Christian leaders in the country. These reactionaries deplore the movement which gives women greater freedom saying that it is destroying morals. They appeal to womanhood to remember the command of the Quran to women, "And remain in your houses and do not array yourselves after the manner of the former days of ignorance." To heed the pleas of these reactionaries would bring a perpetual blackout to Egypt. Fortunately, however, there are other and more influential leaders who realize the value of an educated womanhood and who encourage all efforts to improve the condition of women.

The light which women trained in the evangelistic atmosphere of our mission schools send forth, glows brilliantly and lights up the shadows in which so many of their sisters have lived for so long.

Kindergarten Children in the beautiful garden in front of the Administration Building, Pressly Memorial Institute, Assiut.

Winning Men and Women One By One

By MISS MINNEHAHA FINNEY, Sterling, Kansas.

GOD has set His seal of approval upon the "One by One" method of Evangelism. In the prophecy of Isaiah 27:12 and 13 when speaking of the regathering of the children of Israel we read "Ye shall be gathered one by one." The "One by One" method has been used on the Mission Field with great success. Needless to say, the personality of the ones who use this method must be Christlike, with a love for souls, with a deep interest in the individual soul, and with wisdom from on high, in the approach to a needy soul.

Personal work in any land is the most important method of Evangelism which is only another name for the "One by One" Method. Even in a mass meeting the element of personal work has a very large place.

God speaks to the individual soul through His Word. However, the Word has to be sent forth as is indicated in Isaiah 55:11: "My Word . . . . shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"I BELIEVE"

In connection with this verse I am constantly reminded of how a learned man in Egypt was brought to the feet of Jesus by reading the Bible through from beginning to end. The Bible was given to him by a young village teacher with whom the unbeliever wished to argue the question of whether or not Christianity was the truth. The village teacher wisely refused to argue. Being an earnest Christian and a servant of Christ, the question about the truth of Christianity was settled for him. He said to his friend, "Take this book from me as a gift, read it through, then come back and we can talk it over." The unbeliever did so. Shortly he returned and said, "I believe the words and the message of the Book and am ready to accept Christ as my Saviour." He became one of the most outstanding and acceptable Christian workers our Egyptian Church has known, being much used as a fearless witness for Christ among unbelievers.

Miss Minnehaha Finney who gave 40 years of service to Egypt.

LITTLE SISTER BELIEVES

A boy heard God's Word in the Tanta Hospital where he was a patient for months. In course of time he went home to his village and told his family the beautiful Bible stories and verses he had learned.

There were many of the villagers who listened and some who swore vengeance against him. His little sister, ignorant and untutored, who knew nothing but to herd the goats and lead the buffalo cow back and forth to pasture, caught the vision and took every opportunity to sit at her brother's feet listening, till she knew all the sweet stories and many of the Bible verses. Her great desire was to be able to read "The Book" for herself. Finally, she declared her intention of going to Miss Finney's Bible Women's Training School to learn to read, and then become a Bible Woman so she could teach others. She came and I confess she was a real problem, but she had a good mind and learned quickly. Best of all she learned to love the Lord Jesus and later was baptized and joined the church. She had a hot and unruly temper but Jesus helped her to control it. Today she is a real witness for Christ and a publisher of the good news of salvation to a large circle of women in several villages going to them one by one. She has a "way with her" and they love to listen to her. May many needy souls learn the way of salvation through her, we pray.

FORTY-SIX EVANGELISTS

During the past year there were forty-six Bible Women who regularly visited in the homes of women scattered in the countless villages and in the larger towns and cities all up and down the Valley of the Nile and over the expansive Delta. Their method is to teach women to read, then they explain to them and present the gospel truths of salvation. Also they hold meetings wherever possible, mother's meetings, Women's Missionary Societies, temperance meetings, and regular prayer-meetings. Many women thus taught and inspired, have themselves, become interested in doing personal work on their own initiative.

In English we call these workers among women "Bible Women." In Arabic, the language of Egypt, they

Miss Laura Walker and a Group of Bible Women, who were her co-workers. All of these young women are products of the Training School in Tanta, Egypt.

are called "mubeshirat," and that word means "publisher of good news." I think it is a glorious name for these faithful workers. How often I have said to different ones of them, "Take courage and do your best for you are mentioned in God's Word, Psalm 68:11 which reads.... 'The Lord giveth the Word. The women that publish the tidings are a great host.'" Perhaps forty-six women over in Egypt to do this valuable piece of work, is not such a great host, but we know God can

bless them so greatly, it will seem as though they were a "great host." They need our prayers every day.

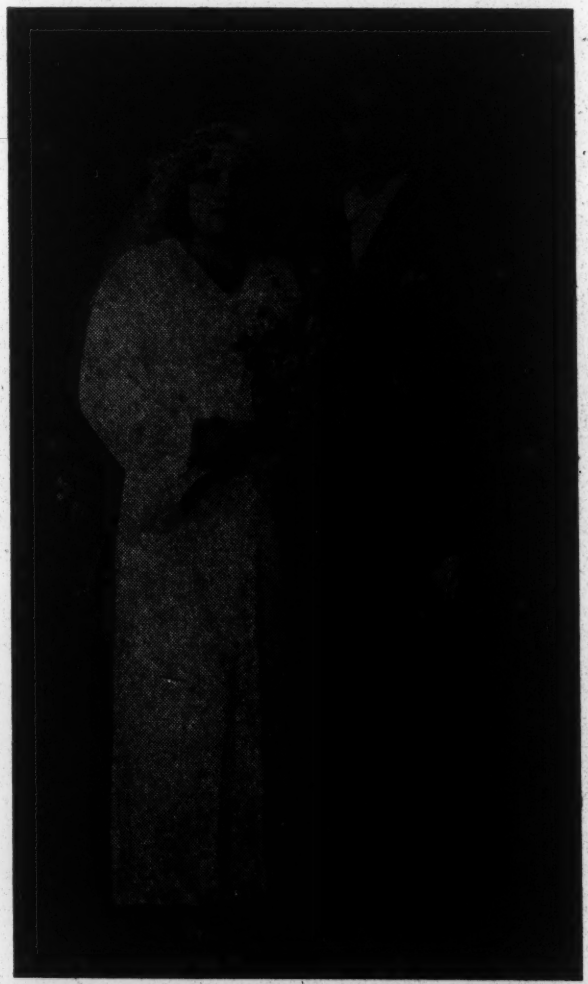
The Apostle Paul in his instructions to Timothy, 2 Tim. 2:2, puts emphasis upon the "one by one" method and also "from one to another" when he said "The things which thou hast heard from me, the same commit to faithful men, who shall be able to teach others, also." It is like a chain composed of many links. Every individual Christian is a vital link but as the saying goes, "no chain is stronger than its weakest link."

WITNESSES

The last message Jesus gave his disciples (the eleven and other followers) was "Ye shall be my witnesses in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth." That is our commission to every one of us Christians, the world around. Also He has promised to endue us with power, the power of His own Holy Spirit so that our lives, in all our actions, our speech, our activities, our pleasures, our business affairs may reflect Christ, His glory, His love, and redemptive work upon the cross for a sin-sick world. What a high privilege we have and what a great use we need to make of it these critical times in this war-torn world in which we live. Our lives speak as witnesses for Christ more often than we realize. How sad when the opposite is true of us!

"TOO MUCH CHANGE"—A CHANGED COMMUNITY

Here is an illustration to show how an earnest Christian Egyptian was used of God. This man was standing at the ticket window in a railway station counting the change he had received from the ticket agent. "Oh, my brother, you have given me too much change," and handed back a few coins to the grateful ticket seller. Mr. Fulan, standing by, waiting his turn, was much impressed and asked some one, "Who was that man who wouldn't cheat even the Railway Company?" "Oh, that was one of those Gospel Christians, taught by the Americans! They teach it is wrong to cheat, even the Government, or to lie, or to swear, etc." "Oh, my brother, I am interested, I've always taken a stand against



Victoria and her husband on her wedding day. For a number of years prior to her marriage Victoria was a most acceptable Bible Woman in an Egyptian Village.

those Americans and have never invited them to come to our village. I'm going to invite them immediately." This he did and asked that they hold some meetings. A local revival was the result. Some time later a church was organized and their first elder chosen was Mr. Fulan who was so astonished at the honesty of the man at the railway station. A Bible Woman was put to work in this village with an added result that many of the women learned to read for themselves the wonderful words of life; the boys and girls were trained up in the church and in the little school near by. Some of these boys and girls continued their education at the more advanced Mission Schools in the larger centers and have become Christian workers.

I have a mental picture which I carry in my mind and heart almost constantly. It is of a sweet and beautiful young woman in whose home one of the Bible Women and I visited out in a remote village of the Egyptian Delta. She had never heard God's Word in her life. We read to her and explained our Lord's very apt parable of the "Ten Virgins" which is so easy for Egyptian women to understand because it pictures a scene they are accustomed to, that of the wedding when the bride-groom arrives. She was very much touched because the five foolish virgins were late and arrived after the door was shut. When the meaning of the parable dawned upon her she cried out, "Am I one of the foolish virgins?"

I never can forget how sad she looked. We never got back to that village to tell her more of the words of life and the continued story of the Saviour's love.

"We long to tell the story,
For some have never heard
The message of Salvation,
From God's own Holy Word."

O missionaries of the cross! Ambassadors for God!
Our souls flame in us when we see where you have fearless trod!
At break of day your dauntless faith our slackened valor shames,
And every eve our grateful prayers unite us with your names.

Beams Through Church Windows

By THE REVEREND W. BRAINERD JAMISON. On Furlough, New Wilmington, Pa.

ALWAYS attractive and ever interesting are the pictures of rural churches as depicted in magazines at Christmas time. They may be taken from photographs or paintings but, in general, the life of each picture is traced to the same source. The setting is that of night and the time, being winter, seems to add something to the meaning of the darkness. Out from the windows bursts forth a flood of light and radiance. Well out into the darkness, giving sparkle to the snow, extend the bright beams. It is all quite in keeping with spiritual reality. Christ is the Light of the world and in a special way is in His church, illumining all within, and shining forth into the unsaved world.

It is well to recall that, soon after Christ's incarnation and death on the cross, the church was established in Egypt and that the Light flamed forth with energy. Though Christ's followers were spiritually on fire for years, yet a change, maybe hardly perceptible at first, took place. The Light, as such, did not change but the containers did. Lives became as smoke-covered lamp-chimneys, and church windows, as frames of cob-webs and dust. By the seventh century the Light had become much dimmed and could go forth from the neglected church openings only feebly. Time went on until, after about eighteen hundred years from the days in which the Light flooded the churches and gleamed forth brightly and effectively, it seemed to be sputtering on the verge of extinction. However, we praise the Lord that even the feeble flicker persisted.

The new Church at Ibshada.

Such were the conditions when missionaries came to the rescue, fanned the flame, and began removing the smudge and cob-webs from church windows. The work of the pioneers is well illustrated by Dr. Hogg who gave himself so energetically to spiritual revival. The first great need was that the people should be given the Bible and encouraged to read it. This task seemed to be to the front in Dr. Hogg's thinking and efforts. A second necessity was that the language used in the churches

should be the Arabic, the native tongue of the people, and not the old and forgotten Coptic language. At once the Light began to steady, grow, and glow. From lives and from churches Christ could again radiate with warmth and helpfulness.

Now about sixty more years have passed. The darkness still prevails. Thousands of mosques hold aloft their tall impressive minarets but, being without the Light, they have only cold, lifeless windows to display. The spiritual darkness of the country, as a whole, is like unto that of a moonless night. The people grope for the unseen, stumble much and fall often.

Our picture is not complete for we have many splashes of light and brightness to present. In addition to a much improved Coptic church with buildings scattered here and there over the land there is the growing Evangelical church, the origin of which goes back some eighty years. In this latter organization there is much life. It has over three hundred churches and meeting places and about half that number are self-supporting congregations. From the three hundred places of worship, places where the light is permitted to be active, beams of brightness go forcefully forth. True enough, the rays which push out from windows and doors, though wide at their beginning, must taper off soon and be swallowed by the darkness which is so deep and general. Viewed in themselves, the number of light-giving centers is encouraging but when placed over against the night of spiritual darkness how few seem the windows and how limited the length of the light-beams!

Conditions in individual churches vary as to the possibility of the outgo of the Light. In some cases pastor and people neglect the deeper spiritual life. Their worship becomes a cold formality. The outlets for Light-beams are forgotten until the man in the street is not able to perceive radiations of any kind. In many instances, however, the pas-

The Church, Heliopolis, Egypt

tor and his people are awake spiritually. There is warmth and feeling in the worship. Daily reading of the Bible and prayer are emphasized. From such congregations the outgo of the Light is strong. To represent on canvas their spiritual effectiveness one would have to use deep coloring for the light from the windows. Viewing the land from Aswan to Alexandria one would notice in town after town a place of worship having a number of splashes of yellow suggesting the activity and outgo of Christ. In most instances there would be only one such center. In a few others there would be two, but in only a few. Then there would appear the group of sixteen churches in the great city of Cairo.

Who can estimate what the Lord does through the rank and file of church members? These men and women hear the Word explained by ministers who are able expositors. That means that a high standard of living is held up before them and the general level of their conduct is raised above that of their community as a whole. Many of these believers, by their honest and moral living, testify to the saving and keeping power of Christ. A smaller number become more Spirit-filled and give themselves to active service in and out of the church. They find outlet for their spiritual lives by teaching Sabbath-school classes, taking responsibility in young people's work, and in holding meetings in less favored sections of their town or in nearby villages. Each active Christian is a channel for the outgo of the Light.

The pastors, as a whole, are outstanding men. They are well educated, able to mingle in any group, and have the respect of all, including government officials. The result is that their presence in town or village is a silent witness to the Gospel and what it can mean to men. There is also the spoken testimony in personal contacts and conversations for these men are able to present and defend their beliefs. Then there is their pulpit work which, in general, is of a high order. They are good sermonizers and usually enthusiastic speakers. Not infrequently has the writer been in a worship service when, because of the songs of praise or the forceful preaching of the Word, one after another of passing non-Christians would pause for a time at an open window and listen. They were attracted and listened from without, though fearing to enter. The outreach of the life and work of each wide-awake minister cannot be reckoned by graphs and figures. One of the most used converts from Islam, well educated according to Mohammedan requirements and a graduate from their theological school, traced his transformation back to Light-beams from the Evangelical church.

The rays shining forth led him within that he might bask in the full Light. There followed finally his full regeneration and years of service as a preacher of salvation through Christ, the Light of the world. Since Christ is the same yesterday, today, and forever, we can have great hope. Given freedom in lives and churches, He goes forth as Light-beams, strong and effectual, dispelling darkness and making lives radiant.

The Church By The Riverside

By W. J. SKELLIE, D.D. Ph.D., Luxor, Egypt.

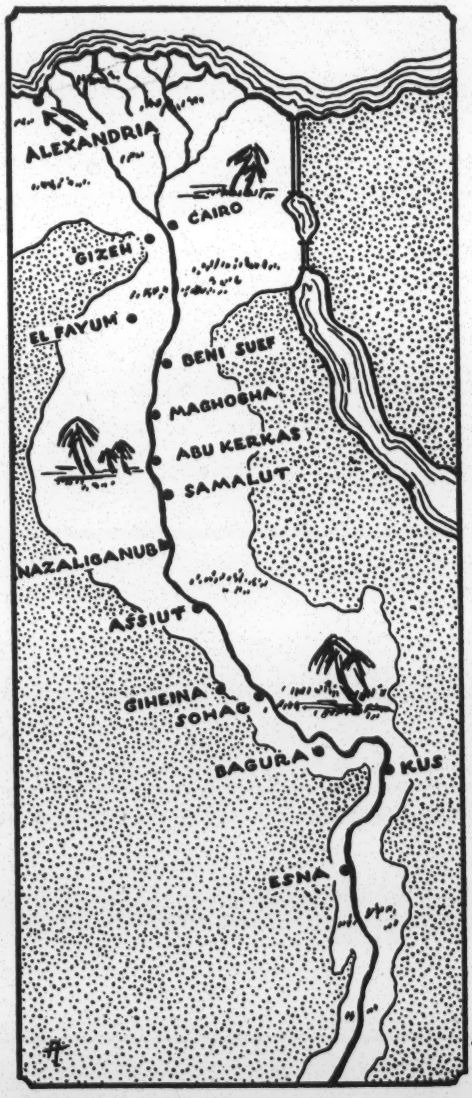
THE annual miracle of the late Egyptian summer is again with us. The muddy waters of the Nile flood are once more pouring through the canals and channels to bring new life and fertility to lands that have been parched and barren for many weeks.

The life of Egypt is its wonderful River. Were it not for the Nile there would be no fertile valley to divide the Eastern and Western deserts, but all would be alike unbroken, lifeless, desert waste. The fertility of Egypt's soil is the gift of the flood waters which bring down the silt from far-away Ethiopia. If the high water is delayed, or if it is lower than common, it gives rise to anxiety for the coming year's crops. This year the flood is not as high as the average, but we are grateful that it is not dangerously low. So we can look forward, D. V., to a normal season of seed time and harvest.

The river is a parable of life, not only physical life, but also spiritual life. Ezekiel saw the vision of the healing waters which issued from the temple and said, "And everything shall live whithersoever the river cometh." St. John on Patmos saw the vision of a "river of water of life, proceeding out of the throne of God and of the Lamb." And today we are seeing the gradual fulfillment of these visions as the Water of Life is brought from its divine source through the agency of the Church of Christ to quench the spiritual thirst and to give fullness of spiritual life to those who do not know Christ.

It was by a riverside that Paul found a place of prayer. To those who were gathered there he brought a new and spiritual flood of living water, and the Church at Philippi came into being. Because of its faithful Christian witness this Philippian Church was a source of unfailing joy and pride to the Apostle.

Christianity was brought to Egypt



The map shows the location of a few of the Christian Lighthouses in the Nile Valley.

very early in the Christian Era, and the Church of Christ was firmly planted by the Nile. The story of Egyptian Christianity is a story of persecution and domination. The Coptic Church celebrated its New year on Sept. 11. It is significant that their era dates from the time of the martyrs who were slain by Diocletian (284 A.D.). This arch-persecutor is said to have slaughtered eight hundred thousand Christians in an effort to stamp out the Christian faith from the valley of the Nile. But the Water of Life, like the Nile itself, flowed on, for Christianity had become a vital part of Egyptian life. The blood of the martyrs was once more the seed of the Church. For thirteen centuries Islam has been the dominating power in Egypt, but there has always been a faithful remnant to bear the name of Christ.

And now as I think of the work that our Egyptian Church and our Mission are doing in Egypt today, I can see the water of that river of life reaching out through many channels to meet the spiritual need of this ancient land. New Christian life has been brought to the Christians themselves. The Bible has been given a wide circulation in Arabic, the language of the country. Christian schools and hospitals minister to the needy of all faiths in the name of Him who is the Lord of life. Rural uplift work is being undertaken. Christian literature is being developed in an endeavor to keep pace with the growing literacy of the country. New church buildings are being built, and new Christian workers trained. The Gospel of Christ is being proclaimed as the way of life for all who will accept Him. He is drawing all types of men unto Himself as He is being lifted up before the people of Egypt.

As we go up and down the river visiting various congregations and groups of Christians we thank God that the Church of Egypt is a place where prayer is wont to be made. This vital life has given to the Protestant Church here a place of influence out of all proportion to its numerical size.

The Church in Egypt is literally a church by the riverside. Our church in Luxor is less than 300 yards from the river, and scores of other churches are within a few minutes' walk of the Nile. It is our hope and prayer and belief that the Church of Egypt will, in ever-increasing measure, fulfill the symbolism of the Nile River and bring the water of life, with all its flood of blessing, to thirsty souls in the desert wastes of life apart from Christ.

Suggested Devotional Service

For Program-Study on "A Light House—Evangelism in Egypt."

By (Mrs. C. W.) Elsie Wehling Fulton

Devotional Theme for the year beginning April ,1942: LIGHTS IN THE BIBLE.

October: *A Pillar of Fire*—Ex. 13:21.

Prelude: Music of Bible Songs Hymnal No. 247.

Scripture Reading: Ps. 121:4-8.

Poem: "Lie still in the darkness,
Sleep safe in the night,
The Lord is a Watchman,
The Lamb is a Light.
All's well in the darkness,
All's well in the light,
The Lord is a Watchman,
The Lamb is a Light."

Prayer: "O Thou who neither slumberest nor sleepest, but keepest constant guard and watch over all Thy people, grant unto us the divine comfort and the heavenly joys that come from the remembrance of Thy mindfulness." Amen.

Scripture: Isa. 19:1, 19-25.

Leader: After the exodus of the Children of Israel from Egypt and their miraculous deliverance at the Red Sea, God's interest in them did not cease. As they continued their escape from Egypt, they were accompanied by a pillar of cloud by day and a pillar of fire by night. These were supernatural indications of God's watchful guidance over them.

In the Book of Proverbs it is said: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." But how may we know the will of God for us? We may read His Word; we may interpret His providences; we may pray to Him. If we truly trust Him, these will be sufficient for our guidance. He will say to us in a language which we can understand: "This is the way, walk ye in it." "When a few years have been past, it is then possible to look back and see with astonishing clearness how real and decisive His leading has been."

"Through the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.
Clear before us through the darkness
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night."

Song: B. S. H. 53.

Prayer-Poem:

"Lord of light, whose name outshineth
All the stars and suns of space,
Deign to make us Thy coworkers
In the kingdom of Thy grace;
Lift the nations from the shadows
To the gladness of the sun:
Father, as in highest heaven
So on earth Thy will be done.
Amen."

Prayer: That righteousness and peace may prevail among all nations.

Prayer-Poem:

"O Lord almighty, Thou whose hands
Despair and victory give,
In whom, though tyrants tread their lands,
The souls of nations live;
Thou wilt not turn Thy face away
From those who work Thy will,
But send Thy peace on hearts that pray,
And g u a r d Thy people still.
Amen."

Song: B. S. H. No. 77.

Prayer: (See 3, 4, 23-29 Days in the Prayer Cycle.)

Closing Song: B. S. H. No. 92.

Program Preparation for Women's and Young Women's Societies and for Girls' Circles

SUBJECT: A LIGHT HOUSE—EVANGELISM IN EGYPT

Impersonations: Introduce all speakers as missionaries or Bible Women.

Devotional: Place a large open Bible on the table; place lighted candles at the sides. Have two persons in costume, at either end of the table to represent Bible Women, who will read the Scripture and lead in prayer.

Map Talk: Hang a large outline map of Egypt on the wall. As the audience names and locates schools and mission centers, the leader prints these on the map. Speak of the growth of the work, the importance of schools, number of churches, number of church members and adherents. Give status of war; tell why Egypt is important today.

Books: Have several books on Egypt on the table such as *Tomorrow's Egypt*, by Davida Finney; *The Land of Egypt*, by Robbin Fedden; *The Population Problem in Egypt*, by Wendell Cleland. Have some one give a brief review of *Tomorrow's Egypt*.

Talks: Evangelism in the School; Winning Men One by One; Beams through Church Windows; The Literacy Problem; The Fellah.

A Reading: Choose a true Egyptian story gleaned from one of the books, or from one of the church periodicals.

Objects: From a missionary or traveler secure some interesting bits of brass, bric-a-brac, ebony, jewelry, cloth and pictures.

Films or Stereopticon Slides: (For night meetings). These pictures may be secured from the Board of Foreign Missions, for expense of transportation. Address: Board of Foreign Missions, 1505 Race St., Philadelphia, Pa.

Flashes from the Field: Have recent news of the missionaries who have gone to Khartum until such time as they may be able to go back to their work. Report the names of those who have come on furlough. Egypt is "Spot News" in the press today.

Responsive Prayer Service:

Close with the Lord's Prayer and prayers by individuals. Let the audience give the prayer sentence by sentence, and let individuals alternate with petitions.

"Our Father which art in heaven."
Prayer
"Hallowed be Thy name."
Prayer
"Thy kingdom come."
Prayer
"Thy will be done in earth as it is in heaven."
Prayer
"Give us this day our daily bread."
Prayer
"And forgive us our debts, as we forgive our debtors."
Prayer
"And lead us not into temptation, but deliver us from evil."
Prayer
"For thine is the kingdom, and the power, and the glory forever."
Prayer. By Leader.

Mrs. W. M. Jackson

Christian World Mission Convocation

By MILLS J. TAYLOR, D.D.

IN the public auditorium of Cleveland, Ohio, December 6-10, 1942, eight interdenominational councils and agencies, in which seventy-one denominations of North America are represented, plan to hold a Christian World Mission Convocation. It was originally planned by the Foreign Missions Conference and the Home Missions Council. Later it was learned that the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the United Council of Church Women, the Missionary Education Movement, the United Stewardship Council, and the World Council of Churches would like to participate and all are now united in the undertaking.

The decision to hold this convocation is rooted in a deep conviction that the time calls for it. In the midst of the present ominous world situation stands the Church. Her failures, possibly also her successes, have helped to bring this situation about. In any case she professes to have in her possession the only salvation for the human society that is crashing around her. Through similar upheavals before she has come chastened and purified. Out of this, too, she should emerge if she is thoughtful and active about her duty. Men are saying with enormous sacrifices, "We intend to build a better world," while to the Church God says, "Except the Lord build a house, they labor in vain that build it." What is her Christian mission in this hour? And, how best can she proceed to its accomplishment? These are questions of burning urgency.

The number of delegates allotted to the United Presbyterians is ninety. These are being sought through the offices of the Board of Education, the American Board, the Women's General Missionary Society, and our Board of Foreign Missions. The Secretaries of these boards are endeavoring to act as a central committee in securing these delegates. It is desirable that approximately this total quota of ninety should be shared equally by the men and women of our Church, and that the following groups should be represented, if possible: all the Boards either by members or secretaries, or both; the pastors; the laity; our colleges and seminary; the Church's youth; the Negro section of our Church; the *United Presbyterian*, the *Christian Union Herald* and *The Womens Missionary Magazine;* and the presbyteries. On so small a quota this will require doubling-up for some of these groups.

The General Assembly at Columbus approved the following recommendation: "That the General Assembly (a) call upon the whole Church to remember in her prayers the Christian World Mission Convocation to be held in Cleveland, Ohio, December 6-10, 1942, and (b) that presbyteries and congregations cooperate with the participating Boards of our denomination in helping to provide the quota of delegates allotted to our communion."

Church Conference On African Affairs

Held at Westerville, Ohio, Jnue 19-25, 1942

By RALPH T. McLAUGHLIN, D.D. On Furlough, Philadelphia, Pa.

IT was the general conviction of those attending the Church Conference on African Affairs, that after the present war is over, Africa will have a place of influence and responsibility in the world economy such as she has never experienced before.

PURPOSE

The desire of this conference was to help make Africa's future impact and contribution as Christian as possible. At the head of the Recommendations adopted by the Conference was this article ". . . we reaffirm our conviction that the primary purpose of the Christian Mission in Africa is to make disciples of the Lord Jesus Christ; and we declare our acceptance of the principles of the indigenous church as defined by the Madras Conference."

This conference at Westerville was sponsored by The African Committee of the Foreign Missions Conference of North America. It was called to consider many phases of Africa's life and need, with a concern for the service of the Church of Christ in Africa and the education and training of Africa's people. It was our aim to see wherein we might correct and avoid the mistakes of the past in Mission policy and administration; wherein we might achieve further cooperation in useful ways; wherein we might insure the administration of the work of the Church of Christ in Africa to be increasingly in the hands of Africans.

SCOPE OF FIELDS AND PROBLEMS

There were represented at Westerville about 20 different countries of Africa all the way from Algiers to the Union of South Africa and from Sierre Leone to Ethiopia. These included the activities of about 20 different denominations.

Here are a few of the unusual problems discussed as they apply to the various countries:

POLYGAMY—In the countries where it is practiced, it is admitted that Polygamy provides about the greatest problem that confronts the church. For example, how lenient or how rigid should church discipline be in view of this marriage relationship and the desire to follow Christ? Can such a custom be changed suddenly or must it be accomplished gradually? There is the likelihood of abuse of the practice under leniency. There is the question of injustice to some or all of the wives under rigidity. Many or all of the wives may also want to become Christians. There are the phases of economics and heart anguish as well as the Christian ideal to be considered. Just think through these and all other possible implications and you will readily see some of the difficulties involved.

It was generally agreed by those in closest contact, that the definite rulings on this problem must come from the African Christians themselves.

SEPARATIST MOVEMENT—Not so familiar to us United Presbyte-

rians is the Separatist Movement in some areas of Africa. We were told that altogether there were over 500 new and independent churches organized by dissenting African Christians. The causes included: Personal quarrels; Financial affairs; Love of independence and racial feeling; Church discipline on such questions as Polygamy, Faith Healing, etc.; Doctrinal differences; Africans not given enough self expression, etc. Some remedies suggested included: Friendliness; Invitation to return; Prevention of splits at the beginning; Emphasis on Church unity; Placing more authority in the hands of Africans, etc.

THE ATLANTIC CHARTER—Under the leadership of Dr. Anson Phelps Stokes, one day was devoted to the consideration of the Atlantic Charter and Africa from an American standpoint. Looking forward to Africa and the peace, emphasis was placed on such subjects as making politics Christian; Giving priority to the interests of the people of Africa; Insistence on native land rights, economic freedom, education and religious liberty for every African; Greater African participation in questions of government, rules, and methods.

There are at present only four independent countries in Africa: The Union of South Africa, Ethiopia, Egypt and Liberia. The whole question of the Mandate System in Africa calls for fresh study and Christian application, with some system of international inspection.

PERSONNEL—There were about 200 delegates present. Of these 80 were missionaries from different sections of Africa. There were a number of Board Secretaries, some of whom had been missionaries in Africa. There were Africans studying in this country and newly appointed missionaries longing to get out to Africa. The United Presbyterian Church had a large delegation. Our Board of Foreign Missions was represented throughout the entire conference by eight men. Then after the W.G.M.S. convention at Akron, Mrs. Randles and Mrs. Milligan of the Women's Board and 10 of our women missionaries came for the concluding days of the conference.

About one-fourth of the total number of delegates were Negroes both American and African. And in this connection we must say that the spirit of fun and good humor especially on the part of several leaders both Negro and White, along with the deep spiritual earnestness that was common to all made the entire conference one of delight and uplift. There was a marked freedom and frankness of expression and a noticeable absence of misunderstanding. During the devotions, frequently some of the moving Negro spirituals swept over the audience and lifted our emotions together into wholesome experience.

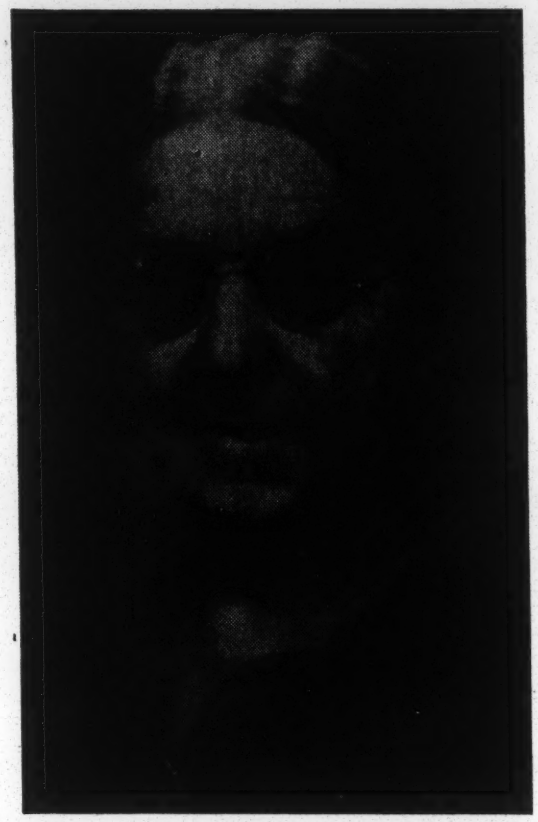
METHOD OF DISCUSSION—For the most part, the discussions were carried on in the form of a symposium with several prepared speakers introducing the subject. Then the way was open for free participation of all within certain time limits. As Dr. Arnup, while presiding remarked, in his droll way,

(Continued on page 64)

Miss Emma Dean Anderson

CELEBRATES HER
86TH BIRTHDAY
SEPTEMBER 5, 1942

56 years were spent in India



Miss Emma Dean Anderson who went to India as a Missionary in 1881. Co-author of the new book In the Shadow of the Himalayas.

Eighty-Six

It dawned so calm, so beautiful, so clear,
September fifth, nineteen forty-two.
Father Time whispered softly in my ear,
"Six and fourscore years, I have given you."

"Father Time," I answered back, "that can't be,
Somehow you certainly have figured wrong,
I am *young!* look how well I hear and see,
Surely I've not traveled life's way that long."

Then, in a retrospective reverie
A pagent of the years I saw go by,
Then said, "Father Time, 'tis no mystery,
You chronicle Truth, not an alibi,—
I am eighty-six."

Evangelical Missionary World

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

Mrs. Joseph Alter, Editor for India writes under date of March 10, received June 25: "Did you receive the material sent in December, January and February? As regularly as I can I get articles together and continue to send them monthly. Our own mail is just now coming through. I have received the October Magazine.

"This finds us all carrying on and acting as if the world near us is as usual instead of otherwise.

"Camping season is over and it is time for the Presbyterials and other bodies to meet. The children of the Mission are off to Woodstock.

"The problem of assimilating the many refugee families from Malay and other countries is straining the school and housing facilities to the utmost.

"Prices are high and the poor are finding it hard here in the Punjab.

"We covet your prayers."

HUNGRY HEARTS

By MRS. MARY SAMUEL, Rawalpindi, India.

With all the unrest in India, the human heart is hungering for the Saviour. People are more ready to hear than they usually have been. To be sure there are others who are hardened and who will not listen; all they want is controversy.

In one of the many homes I visit, I was invited especially to tell the mother how God comforted me after my husband went home to be with the Lord. After my first visit I was invited back again and again, and in each case they themselves asked for a message.

There are three boys and three girls in this home and they all love the Saviour. The second son had typhoid fever and the last time I went to see him he said to me, "I have seen Jesus Christ three times in my dreams and He has promised to make me well." He did recover and has been well for several months.

Pray that the church will not be slack in gathering in the harvest that is now ready after these many years of sowing.

MEDICAL CONTACTS

By EUPHEMIA STEWART, Elliot Dispensary, Pathankot.

I stepped into Pathankot Dispensary on a chilly morning and my first impression was "Well is this a tailor's shop?" For along with the familiar atmosphere of medicine I heard the hum of a sewing machine. Seated on the floor the Moslem nurse was in front of a hand-sewing machine busily at work on a piece of flannel, the others were watching her with much interest, except the Compounder who was in the dispensary wearing her white uniform and engrossed in replenishing the table with stock mixtures. They all smiled at me and at my perplexed greeting, said, "This rainy day with comparatively few patients is a good day for such work." "But what are you making?" "Oh, a pair of pajamas for the poor little fellow who came yesterday shivering with cold in his one cotton garment. Doctor pulled out this bit of cloth so I am making it up for him."

Passing on into the consulting room we greeted a little woman who was hovering over a few coals of fire. She had been admitted as an in-patient a few days previously—too poor to pay for treatment yet suffering and in need of attention she had tramped ten miles to find relief. As

she spoke to Doctor and me, it was gratifying to see her face was fast losing the lines of pain. "I shall ever pray for you all in thanks for what you have done for me here."

This reminds me of another who was treated as an emergency in-patient—although we are not equipped with an in-door department. She was a Sikh woman, taken quite ill on her way through to a Hill station for a vacation. Her husband was an Army Officer. It touched our hearts to see her eyes fill with tears in her loneliness for her seven children—detained here as she was for two weeks—and all her nice vacation plans thwarted. No small part of her treatment was comfort to her motherly heart. Her joy over recovery more than recompensed us for the trouble of converting our consulting room into a private ward.

We treated last year 345 eye patients, 140 ear patients and 540 malaria patients as well as many others. The contacts formed with so many personalities, differing in dress and manners, with deeply rooted ideas and superstitions give wonderful opportunities for practical lessons. One day a mother and a grandmother wearing the Muslim burkha, brought a baby suffering with an infected navel. One woman in the clinic suggested that it was the result of the work of an ignorant mid-wife. "Not at all. It is fate," said the grandmother with an air of finality. Whereupon a bit of practical hygiene was given for the younger women who were listening.

Each patient carries home her prescription slip taking with her on the back of the slip in three languages a passage of God's Word. Each patient hears the Gospel while she waits her turn. We praise God for all of these contacts. Let us join in prayer for God's Spirit to work through these agencies for the salvation of precious souls.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

*PRESSLY MEMORIAL INSTITUTE, AMERICAN MISSION, ASSIUT, EGYPT**

In mission work as well as in world affairs, we are having to link up with other nationalities. On the staff of the P.M.I. this year there are 23 Egyptian, 3 Russian, 2 British, 1 Austrian and 8 American women. Mrs. Kinnear, who was filling Miss Thompson's place, was called away by the illness of her husband and Miss Sherriff was loaned from Alexandria for a year. She has brought us new vitality and hope. Miss Ruth Work, who was so ill last year, has recovered and is able for her big share of the work. Thus has God graciously helped us to surmount another mountain of difficulty.

The School has been very full and the boarders number more than last year, in spite of increased fees. This has helped us meet the increase in expenses caused by the war. Now we pay 20 cents for a spool of thread and more than double the former price for materials. Coal is $50 per ton and kerosene is high with the amount limited. We are all wearing our old hats and shoes and hoping they will last a year or two longer!

The Christian activities of the School go on as usual. Just now we are preparing for the annual Thank Offering Service in March. The money is collected twice a week in the Bible classes, so each child has a chance to give. Last year our offering was $193.50. Each term a short series of evangelistic services was held. Teachers were helped and fourteen girls united with the Church.

The last period on Wednesday afternoon sees the whole School organized into C.E. societies and prayer-meetings and once monthly into two active missionary societies.

We have tried to do a little for the soldiers by entertaining those who come to Assiut on leave. Also many teachers and girls have knitted scarves and mittens. A Red Cross unit meets at the School two mornings each week and scores of articles are sent to the hospitals in Cairo. The work is most efficiently managed by one of our graduates, Miss Laura Alexan.

Our privileges and our problems seem to increase year by year, but we try to meet them one day at a time. We are thankful to be here in this time of special need and will hold the line till reinforcements can come. Our confidence is in our Leader Who has never failed.

Anna B. Criswell

*LUXOR**

Looking back over the past year, I do not seem to have any thing startling to report. However there is much for which to be thankful. At times the international situation has threatened catastrophe to the work, but God's hand has intervened every time, and He has given us strength and grace to carry on, in spite of worries. Government regulations pending the progress of our school work have threatened to engulf us, but prayer and trust have kept the channels open.

My biggest cause to be thankful is the fact that my formal study of Arabic as prescribed by the Missionary Preparation committee is now completed. And much as I enjoyed it, I'm looking forward to doing some studying and translating that I have wanted to do.

The Branch School continues to progress, under the tutelage of our three faithful teachers. The attendance has not increased noticeably, but tuitions are coming in better than before, and that is a relief. I enjoy going down and singing with the babies occasionally—they do love it so. The work here in the Central school goes on as usual—a continuous round of meeting inspectors, arranging schedules, supervising chapel programs, taking care of substitutes when the regular staff is laid off.

Our latest form of diversion consists in helping to entertain the soldiers on leave who visit Luxor, as well as the men who are stationed here. There is so very little here for them. We have formed a chorus which sings two evenings a week. Some of them come in for badminton on Saturday afternoons. Lady Lampson, on a recent visit to Luxor, got a Forces Club formed and furnished to which we contribute a little time and energy weekly. This is very different from our regular routine, but we are hoping that it will be a contribution to the war effort, and an encouragement and help to the men.

Martha Roy

*FOWLER ORPHANAGE**

As we take up our pen to write our Annual Report, two things come to our minds. When we think of Egypt it is to thank God for bringing our large family safely through another year of this dreadful war. When we think of our own beloved land, it is to realize that she is also now in the throes of war; and we send up a prayer that America may be used to help bring about a speedy cessation.

During the past year money has been frequently in our minds, as the Orphanage expenses have exceeded the income. You will be interested in some of the details of expense and receipts. The building in which we live is Mission property, and the salary of the missionary in charge is provided by the Women's Board. There is no other appropriation; all other moneys come in as free-will offerings. Sometimes we marvel that

just enough comes in—no more, no less. But last year an unusual thing happened; the expenses exceeded the income by $660.00. That may not sound much as we think of money in America, but in comparison with our budget it is considerable, to be accurate, one-fifth.

However, another unusual thing happened to counteract this deficit. The Orphanage received a special gift of $500.00 (five hundred) dollars, and with the balance left in hand from the effort of Mr. Fred McMillan about two years ago, our books closed without a deficit. We have weathered the storm and deep in our hearts is the assurance that "The Lord will provide." We take heart as the days pass, and in the words of one of our girls, "We have happiness." We would add that no really necessary good thing has had to be denied.

It is rare, almost never, that death occurs among the Orphanage children. But in December our seventeen-year-old Azeeza who had been here from the age of five, passed away at the Government Hospital for Chest Diseases. She had been there for one year. Not a living relative could be found. The news came to us at ten o'clock in the morning, and in accordance with the law, she must be buried before sundown. It gave us an extra busy day; to identify the body and to remove her from the Hospital, to obtain the death certificate necessary before she could be buried, to ourselves prepare the body for burial. Our local Pastor and a fine Christian Doctor, who is an Elder in our local Church, were wonderfully helpful all through the day, both in helping to make all the necessary arrangements for the funeral and in driving us back and forth to the Hospital and City Hall in his automobile. The funeral was held in our own little Chapel at five o'clock. All our children attended the service; the teachers and a few of the older girls went to the cemetery to see her laid to rest.

There are at present thirty-seven children in the Orphanage. Five of these are new this year. The two newest are four and seven years of age. Their mother is dead and the father is not able to care for them. Another little five-year-old was being left in the house with a smaller brother all day, since her mother's death, while the father, who has a crippled hand, went out to earn an all too scanty living.

The Orphanage has a capacity for fifty girls, and at the beginning of the war we started out with that number. However, each year some of the girls reach the age when they have had all we can give them here, and they go out from us to work, or to relatives. This past year or two we have not kept our number up to capacity, because of war conditions, but we have a waiting list and as soon as conditions make it seem wise, we would like to have our full quota once more.

Our Day School has about seventy-five pupils, including our own children. A very successful daily vacation Bible School was carried out during July under the supervision of Miss Eunice Lightowler.

These are difficult days with the future all uncertain; but we know that underneath are the everlasting arms. We ask for your prayers.

Lucy Lightowler

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* These three Annual Reports came too late for the July-August Magazine.

GOD'S CARE IN AN AIR RAID

By MISS MARGARET A. BELL, Fayoum, Egypt.

You have had Radio and Newspaper reports of the Air Raid in Fayoum.

This is *our* story: It was just at nightfall. No "alert" was sounded. The drone of aeroplanes flying low was heard,—then several explosions in quick succession. By that time,

teachers, Bible women and Boarding girls had rushed, crying, into our hallway. Instinctively lights were turned out. With two or three little hands in each of my own and the other girls catching hold where they could, we groped our way downstairs and along the School hallway to our Shelter. Our Shelter is a First floor hall with walls half a meter thick and whose windows have been pasted over with cotton cloth,—as safe a place as one could hope for. Mrs. Dunlap, the teachers and Bible women followed. Two of the Bible women had been ill, but though badly frightened, they were brave. As soon as we were well inside the Shelter, I began to sing, very softly, the Forty-sixth Psalm. Nearly everyone here knows it by heart, and the precious promises of that Psalm brought us a real message. Anyway the children quieted down and, later, we brought benches and chairs from class rooms and made ourselves more comfortable. Mrs. Dunlap, bless her, brought a candle and set it on the floor in the center of the group. So we sat, singing softly our favorite Psalms and hymns, while our servant, Ramadan, brought us bits of news that he got from the few people who hurried past in the darkness. At last the "All clear" sounded and we came upstairs. None of the girls thought they could eat or sleep, but when their food was ready, we sat with them and they soon found that they were thankful for food. Later two of our teachers, who had gone to the eye clinic walked in, and I was overjoyed to see them. When the explosions occurred, panic reigned among the waiting patients in the clinic. One of the teachers said, "We did not think of being afraid. We were so busy comforting others."

After supper, all in the house came to our sitting room for prayers of thanksgiving for our heavenly Father's loving care of us. Not a bomb was dropped in this section of Fayoum.

The next morning Mrs. Dunlap asked one of the girls, "Did you sleep"

"We all slept," was the reply. "When we prayed before we slept, we said to God that we are His children, and asked Him to take care of us and He did." Answered prayer strengthens the faith of a child. We give praise to the Giver of all Good, and send greetings to all whose daily prayers helped in our gracious deliverance on November 12th.

My Friend

Her life was a song, and it sang
With such melody sweet that it rang
Through the portals of heaven, and the host.
Sang it back to those needing it most
Sang it into their hearts.

Her life was a prayer, and it prayed
With such passionate power that it stayed
In the heart of the Hearer of prayer,
Who cherished and answered it there
In the fullness of love.

Her life was in God: that is why
Its praises and prayers from the sky
Returned to the children of men
With a thought that outstripped human ken
For it savoured of God.

—*M. Louise Haskins.*

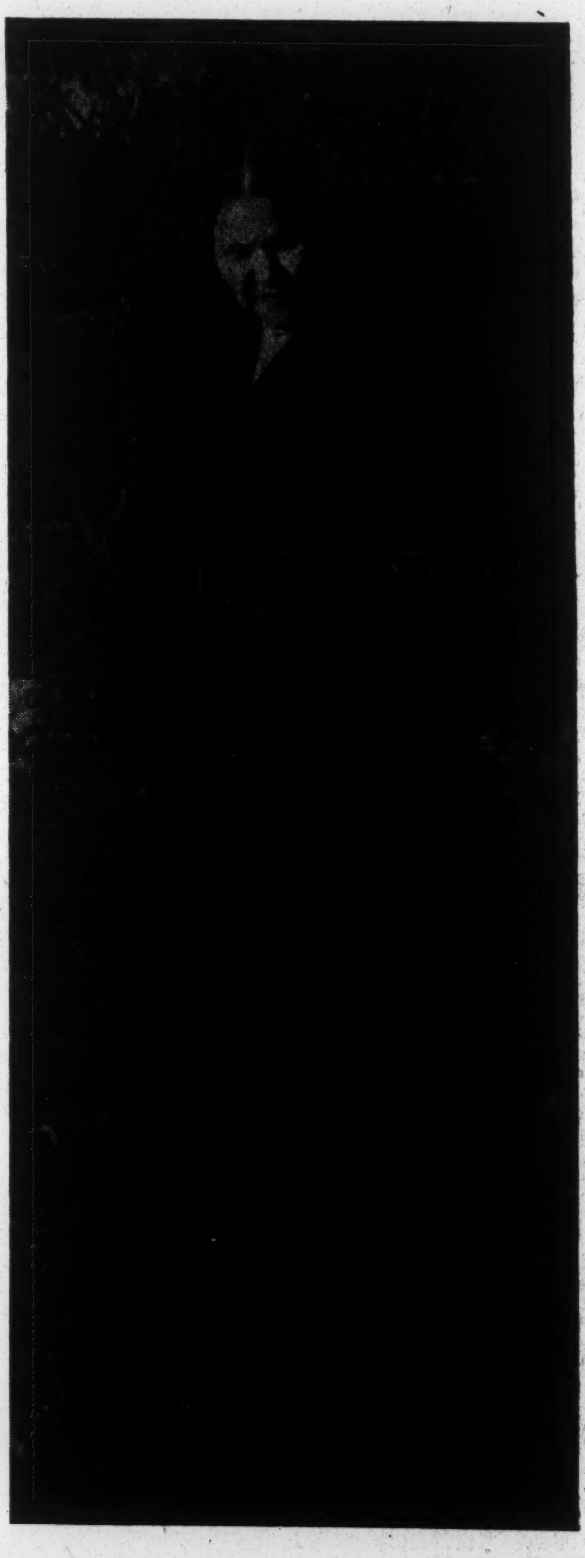
Thus, would a great company of Christian people, Egyptian, American and British, express their feeling toward their friend Madame Regina Khayatt.

When the cable, announcing her death, came to Mrs. J. C. Downs, of Pittsburgh, Pa., President of the Home Council for the College for Girls in Cairo, Egypt, there was expression of deep regret on the part of the Council, that a co-worker had been called from her service.

Madame Regina Khayatt was the senior member of the Council for the College in Cairo. Her deep interest in the school and her labors for its promotion were deeply appreciated by the college staff.

Those who were in the inner circle testify to her love of God's Word, with which she was very familiar. Only those, who met with her in prayer understood the secret of her service.

She has left to her friends a precious memory; to her family the legacy of beautiful Christian motherhood.



Madame Regina Khayatt Senior member of the Home Council for the American College for Girls, Cairo, Egypt.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

A SHOWER AT AKRON

Threatening breezes blew
And the clouds hung low,
And the lightning flashed its gleam;
For a shower was promised to speed the growth
Of our Missionary Magazine.

From early April, through May, and into the middle of June, many had been the refreshing showers of Magazine subscriptions; and then on Saturday afternoon, June 19th, at the Akron convention, raindrop subscriptions poured down in a veritable deluge, destroying much of the indifference concerning this splendid publication of our Women's General Missionary Society; and leaving the atmosphere charged with fresh assurance of the sprouting of new interest, and the further spread of missionary information among the women of our United Presbyterian Church.

The rain didn't end in Akron, however. Until the end of June and for a few days in July it continued to fall; and when the final count was taken, 1388 new subscribers had been added to our Mailing List.

Nothing would make the Editor and Treasurer happier than to publish the name of every Literature Secretary or friend of the Magazine, who sent in even one single new subscription. To one and all we again say "Thank You!" and urge you to continue with us in this most enviable work of advancing missionary education.

In order of rating, the following six presbyterials sent the largest number of new subscriptions to the Convention, and to our Pittsburgh headquarters during the three months' subscription drive:—

Cleveland
Beaver Valley
Boston
Philadelphia
Butler and Allegheny

Lake Presbyterial, through its delegate, Mrs. L. L. Marshall; and Philadelphia Presbyterial with Mrs. Ralph McLaughlin as its subscription bearer, sent the largest number of subscriptions (new and renewals) to the Convention Shower.

Idaho Presbyterial, with only four churches, sent subscription clubs from three of these, with a total of eighteen new subscriptions.

The West Allis Church in Wisconsin Presbyterial has for a number of years rated high in its number of Magazine Readers. This year the eleven new subscriptions carried to the Convention by Mrs. Joseph N. Johnson, delegate, places their Women's Missionary Society, numbering 130, among our 100% groups.

In these days when so much effort is being directed toward the exigencies of war, we believe that as women connected with the great missionary enterprise of the church, we must work harder than ever to enlist the uninterested. This can best be done by keeping our women informed regarding world need for the Christian Gospel.

To this end we have set a new goal for *The Womens Missionary Magazine*:—

15,000 SUBSCRIPTIONS BY MARCH 31, 1943.

This will mean an increase of 3000 subscriptions.

Through October we shall repeat our offer of a year ago:—

To Every New Subscriber, Thirteen Months For One Dollar—
October 1942—*October* 1943.

If *you* work, and *I* work, and *every woman* works, what a harvest there can be!

Mrs. Ralph H. Arnold,
Magazine Treasurer.

THE MISSIONARY FOLK

In the early spring there were some who were suggesting that perhaps we would not be able to hold the Annual Convention, and the summer conferences. But when we knew that the Kentucky Derby was to go on, and the Wholesale Liquor Dealers were getting together in large numbers, to "create sentiment against bringing back the awful condition of the prohibition era," and that the American Legion made known to the public that its organization would go forward with plans for its annual meeting (As we write the radio announces the Merchants Association with some thousands of delegates expected is meeting in Chicago; and the Circus at Cleveland, in spite of the devastating fire will not miss a single show "because it is so essential to keep up public morale") the missionary folk, generally decided that every plan should be carried out according to arrangement as far as possible.

It has been interesting to look over the reports of sister denominations. Several of them report the largest attendance in years. Our own convention at Akron was almost as large as the one the preceding year in Washington, D.C. Every denomination, whose reports have come to us, went right on, planning for next year, encouraged by the fact that contributions to missions and to the general work of the church showed considerable increase.

Our minds are disturbed because so many of our missionaries have been led to leave the fields. A war zone, in India, the Sudan or Egypt, is no safe place for children or semi-invalids. Government pressure has been so great that nearly all the missionaries in Egypt have gone to the Sudan for the time being. A few are remaining in Egypt. The hope of all is that the situation will be favorable for a return in the early autumn.

Some of those who came to the United States came in feverish haste. News would come that a boat or plane would be available at a certain time; hasty decisions would be made, a small bit of baggage packed, and they started leaving practically all their possessions. One family, going to the Sudan by plane, had such short notice that they arose from the dinner table leaving the dishes, silver and unconsumed food, to rush for the plane.

"After the war" is a phrase frequently heard. Many organizations keep telling us what they will do "after the war". Missionary folk cannot wait: they must act *now*! The mission boards of all denominations are looking forward to the day when work will be resumed in war devastated areas and when the new fields will be opened for the Gospel messenger. They are planning *now*.

What about the W.G.M.S.? We note with pain, that while the contributions showed increase that the membership showed a decrease. Shall we permit our women to be turned aside from our work by the increased demands of war times, or shall we give this work priority? We cannot wait until "after the war" to decide what we shall do. We must start *now* to get recruits for the Junior Society; we must begin *now* to canvas our congregation for new members for the Girls' Circle; we must make a list of all all the new women who have come into our congregation during the past six months and seek them out *now* for membership in the Women's and Young Women's societies. We must begin *now* to attempt to place a Magazine in the hands of every member; we must begin *now* the first of September, to plan for better meetings, better programs, for more prayer and greater devotion.

What another year may bring forth no one can tell, but our women will go step by step, in all the plans for the coming year. The next Convention will be held, God willing, in the Mount Lebanon Church, Pittsburgh, Pennsylvania in June 1943.

Missionary folk cannot, must not be turned aside from their God-given task.

THINKING BACKWARD—LOOKING FORWARD (p. 33-36), was a responsive report of *The Womens Missionary Magazine*, in which the audience joined at the W. G. M. S. Convention, Akron Ohio, June 20, 1942.

Societies desiring to use this may secure copies from the Treasurer, Mrs. Ralph H. Arnold, 525 Mifflin Ave. (21) Pittsburgh, Pa. 1 copy, 1 cent; 100 copies 75c.

THE TREASURER WOULD REMIND YOU

That the proper division of an undesignated dollar as it passes from the society treasurer to the presbyterial treasurer should be as follows:

Foreign General, fifty cents; Home Missions, twenty-two cents; Negro Missions, eighteen cents; Indian Missions, five cents; Benevolence, two cents; Parsonage, two cents; Temperance and Reform, one cent.

Isaiah Fund, W.G.M.S. Expense Fund and Presbyterial Expense Fund, if levied, do not come out of the missionary dollar.

This same proportion division should be made by presbyterial treasurers making any division of funds sent in lump form to them, but it is hoped that societies will interest themselves in making this division as they remit money.

THE WOMENS MISSIONARY MAGAZINE
THINKING BACKWARD—LOOKING FORWARD

LEADER:

In the year 1883 there was organized the Women's General Missionary Society of the United Presbyterian Church. It was made up of societies scattered from the Atlantic to the Pacific, from Canada to the Mason and Dixon Line. From the very beginning of this organization, one important question was in the minds of the women, How shall we keep in touch with each other? What was the answer to this question?

A. UNISON:

We must have a Magazine.

LEADER:

Two years went by. A Board was elected and questions multiplied. What did the women of the West say?

A. GROUP 1:

How are we, so far away to know what is being done by this Board?

LEADER:

What did the women of the East say?

A. GROUP 2:

We want to know about the societies in the far West.

LEADER:

What did the women of the center say?

A. GROUP 3:

We want to know about the societies in both east and west.

LEADER:

What did the new leaders say?

A. GROUP 4:

We want to hear from our missionaries.

LEADER:

What did the new Board say?

A. GROUP 1:

We want to know where every society is, and what every society is doing: we want to send messages to them from month to month.

LEADER:

What did all the women say?

A. UNISON:

We Want a Magazine.

LEADER:

When did the first number of the *WOMENS MISSIONARY MAGAZINE* make its appearance?

A. GROUP 2:

On August 1st, 1887.

LEADER:

Just what is this Magazine?

A. GROUP 3:
It is our trade journal.

A. GROUP 4:
It is a newspaper.

A. GROUP 1:
It is a Picture gallery.

A. GROUP 2:
It is a study book.

A. GROUP 3:
It is a devotional book.

A. GROUP 4:
It is the arterial system of the Women's General Missionary Society carrying living messages to every part of the WGMS body.

A. GROUP 1:
It is a sweeping searchlight across the world.

A. GROUP 2:
It is a broadcasting Station.

LEADER:
How far its messages go is indicated by the many places to which the Magazine goes outside of the United States: To Canada, Alaska and Hawaii; to Mexico, India, Syria, Ethiopia, Egypt and the Egyptian Sudan; to Porto Rico, Central America, England, Ireland and Sweden. Before Pearl Harbor it was going to Belgium, Holland, Germany and Japan.

LEADER:
From whence comes the information printed in this Magazine?

A. GROUP 3:
It was printed in Xenia, Ohio, from 1887 until 1933. Since 1933 it has been printed in Pittsburgh, Pennsylvania, but its sources of information are in many lands. From mountains and valleys and cities in the United States; from the tukls of the Sudan, the highlands of Ethiopia; from the Valley of the Nile and from "Under the Shadow of the Himalayas"; from every part of the world where the Gospel is carried.

LEADER:
What other publications are put out by the Magazine Staff?

A. GROUP 4:
The Program Calendar and the Literature Secretary's Record Book.

LEADER:
How does the subscription list of 1942 compare with that of 1887?

A. GROUP 1:
In 1887 there were 2300 subscribers; today there are between eleven and twelve thousand.

LEADER:
What is the proportion of members of societies who are subscribers to the Magazine?

A. GROUP 2:
One-third.

LEADER:
How is the Magazine to be continued in this time of rising expenses?

A. GROUP 3:
By a largely increased subscription list.

LEADER:
The Magazine was started primarily to get news from all the mission fields for the cultivation of the missionary spirit in the Church. What is the attitude of the missionaries toward it?

A. MISSIONARIES:
It is our special outlet for the good news we have to send to those who support the work. It is more than that: it is like a letter from home which we read eagerly. Through its pages we hear of the progress of the Kingdom in the United States; through it we hear of the work of our other foreign fields and of similar work all over the world; it brings us cheer to know that we, individually, are upheld month after month at the Throne; it strengthens us to know that all the women of the W.G.M.S. are standing behind us.

LEADER:
Just what will the reading of this Magazine do for a new reader?

A. GROUP 4:
It will introduce her to the Kingdom of God; it will give her a world view; it will enable her to visualize the needs of the world; it will help her to understand the relation of the church and its mission to the world in this critical time.

LEADER:
Lights are going out in many American cities these nights. Is there danger of a missionary blackout?

A. GROUP 1:
No danger if we keep Christians informed. There must be no blackout of missionary information.

LEADER:
How will the women of the church prevent this? What will you women of the West do?

A. GROUP 2:
We'll keep the women interested.

LEADER:
You of the East, what will you do?

A. GROUP 3:
We'll keep the women informed.

LEADER:
You of the Middle West, What will you do?

A. GROUP 4:
We'll keep the women reading.

LEADER:

You of the Center, What will you do? Will you keep the home fires burning?

A. GROUP 1:

Yes, we'll keep the home fires burning and we'll keep the women learning.

LEADER:

If we are true to our commission we must maintain the work of the church of Christ; we must plan to continue our missionary work at the highest point of efficiency possible. To do this we must enlist a greater proportion of the membership of the church. In such a time as this, when the minds of people are so confused and troubled with news of war, we must capture their thoughts for the Kingdom. We cannot do this unless and until we can make them see the world lying in wickedness and make them understand Christ's plan for carrying His Gospel into all the world. The most effective way to enlist the uninterested is to inform them.

Every member of a missionary society already committed to the missionary program of the church can help.

May we join in an individual pledge to give ourselves in a new devotion to our Master:

A. UNISON:

"I am but one; but I am one; I can't do much, but I can do something; what I can do, that I ought to do; and what I ought to do by the grace of God I will do."

****

WORK! WORK! WORK!

Tune: Work for the Night Is Coming

Work for our fifteen thousand, Canvassers prompt and keen;
Work on for new subscribers, For our Magazine!
Work in our congregations, Work for the Christ unseen;
Work for our fifteen thousand, For the Magazine!

Work for the world is waiting—Waiting the Hope of man;
India and Ethiopia, Egypt and Sudan!
Over our own broad homeland, Calls for our help arise;
We bring the hope of nations, To our women's eyes.

Work for our fifteen thousand! Think what our goal would mean—
Think of the new homes opened To our Magazine!
Think of their prayers arising, Think of their gifts to glean!
Work for our fifteen thousand, For the Magazine!

Used by permission of the
Women's Missionary Society of the United Lutheran Church in America

Adapted

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

STRENGTH FOR TODAY

Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today,
With its measure of joy and sorrow.

Then why forecast the trials of life,
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for today—what a precious boon
For earnest souls who labor!
For the willing hands that minister
To the needy friend or neighbor.

Strength for today that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In their search for light may fail not.

Strength for today on the down hill track
For the travelers near the valley;
That up, far up on the other side
Ere long they may safely rally.

Strength for today, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun
On a strong and sure foundation.

Strength for today, in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for today is all that we need,
And there never will be a tomorrow;
For tomorrow will prove but another today,
With its measure of joy and sorrow.

—*Philadelphia Times*

THE NINETEEN HUNDRED AND FORTY-TWO INGATHERING

During the days of this year we have expressed our gratitude by gifts. Some may have been grateful for special blessings. They may have had a severe illness or accident and now are well. Some in trying experiences have been given sufficient strength and courage. New joys have come into the lives of many. All have expressed gratitude for the every day blessings, large or small.

Where the giving of the Thank Offering into the "blessing box" has been faithfully followed it has served to uproot indifference and selfishness and has implanted in the hearts of all who give, the true spirit of liberality and interest in the missionary task.

These gifts have been accumulating through the eight months of this year with its 243 days. Now we are drawing near to the INGATHERING DAY.

Very soon the date will be set. The speaker will be announced and everything made ready. These are all important but one very important part in the planning is sometimes neglected—PRAYER. In planning our Thank Offering service this year let us all be much in prayer. How great is the need for God's wisdom and help! Without His blessings all our plans will be in vain. Pray earnestly in our families, in our societies, in our prayer groups. As we observe the hour of prayer, let us ask that every effort be put forth by the Thank Offering Secretaries of the societies or presbyterials or by the General Secretary be blessed.

Prayer plus good methods, plus consecrated zeal will result in victory.

Pray definitely, in faith—

For the true spirit of thankfulness

For the active expression of our gratitude in our Thank Offerings.

That all the women of our church may have a part in this Thank Offering.

For God's richest blessing upon every gift and giver. May we realize what the gift of His Son means in our life.

What suffering would be ours if we were one of the millions of women who have not heard of Jesus. Women who are unwelcomed at birth, untaught in childhood, unloved in wifehood, uncherished in widowhood, unprotected in old age and unlamented when dead. Let us show our gratitude by our gifts.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From June 1, 1942 to July 1, 1942

13. Mrs. Adda W. Herron, Elderton, Pa. By her son, James Herron.
14. Mrs. S. S. McElroy, Scotland, Indiana. By her granddaughter, Ann.
15. Mrs. W. O. Moorhead, Indiana, Pa. By her son and daughter-in-law, Mr. and Mrs. W. P. Moorhead.
16. Patricia Hoole, West Allis, Mich.
17. Effie MacDonald, Brockton, Mass.
18. Susie D. Moore, Oak Park, Ill. In memory of Nancy J. McGaughey.
19. Cecil Taylor, Newton, Iowa. By Lillian B. Miller.
20. Mrs. Isabel Van Duinen, Lyndhurst, N. J. By Alice Aldridge.
21. Mrs. F. A. Oline, In Memoriam. By her daughters.

HENRY VAN DYKE WRITES, "John, standing on rocky Patmos, with the eternal heavens above him and the ancient ocean round about him, heard him that sitteth on the Throne saying 'Behold, I make all things new.' How is this? Surely the meaning is plain. Christ makes all things new because he produces a change in us and in our relations to all things. The only way to find a new heaven and a new earth is to obtain a new heart. When we become new creatures in Christ Jesus, the old things are passed away; behold, they are become new. The familiar is new if we approve it with a fresh heart."

Young Women's Department *including* Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

RECRUITS

Wheeling Presbyterial has produced the first new society for the 1943 report. It is the Anna Kerr Missionary society in the Martin's Ferry Church. There are 17 members. Ruth McPherson is the president.

This society was a Junior Missionary society. It has grown up and has been transferred to the Young Women's Department. This is as it should be. Thus we save to the cause of missions those graduating Juniors. Those of proper age then become the nucleus for a circle and gain further members from classes in the Sabbath school of high school age.

A CONVENTION PRESENTATION

The report of the Young Women's Department was given by six girls and young women of six churches in the Akron area. This was done by means of flash cards which carried much of the data collected from reports. In addition, each one answered two questions in her own way; they were, What does the missionary society mean to me? and—What do I purpose to do to forward the cause of missions? These talks are presented here for your enlightenment and pleasure.

Miss Ruby Frantz, Girls' Circle of the *Allenside Church* said:—

"To me, our missionary society has been a means of widening my knowledge of the great work of the missionaries. I have learned of the missionaries at home and in the foreign lands, of their great strength and courage, and of the many sacrifices which they have made. I have learned, also, of the great need for more missionaries who are willing to go forth to teach others the right way.

"In the future, I plan to give as much financial aid and as much time as I possibly can to work in the missionary society. I plan to cooperate with the other girls in trying to keep our society going. And, although this is very small compared to what the missionaries are doing, I hope that I may have at least a small part in the great work of spreading Christianity."

Miss Lois Haney, Girls' Circle, Cuyahoga Falls Church, said:—

"One of the important advantages to members of a missionary society is the contacts that one has for getting knowledge of the enterprise of Christian missions. Of course, books and magazines and other means of information can be had by all. But the contacts with friends and speakers, held together in a common inter-

est, make it easier and more inspiring to find the facts.

"It is my purpose—(it should be the purpose of all the members of a missionary society)—to get others to become interested by attendance at the meetings, and by giving of their time and money. By this means, our society can grow in interest and in power."

Mrs. Leon Sanders, Y.W. Society, Barberton, said:—

"The missionary society is the medium through which I am able to learn what has been done in the mission field, both foreign and home. I have the opportunity to learn who the workers are and where the fields are located.

"The things nearest our thoughts today are, above all else, those things which we can do for our country, so that we may continue as a free nation. By this means only will we be able to resume and repair the work in foreign fields where it is needed now more desperately than before.

"Support of my own society spiritually and financially is the part I can play to enable the cause of missions to go forward. Only a certain group in each church feels the responsibility of missions, but *I* can be *one* of *that group* to accept as my responsibility the job of keeping alive and active the spirit of missions."

Miss Barbara Balo, Girls' Circle of *Oak Hill Church,* said:—

"To me, the missionary society means getting acquainted with the needs, both physical and spiritual, of people in foreign lands and also in our country. At church and Sabbath School, we hear teaching from the Bible and helpful sermons, but the missionary society is the best place in which to learn of the problems of unfortunate people. The missionary society helps me to sympathize with those who have never known the blessings of Christianity.

"I can be of service by my gifts of money and time. Since I am finding the need, I want to contribute gifts of money so that they, too, may know the Christ. I am happy to take time to do the things that I know please my heavenly Father. My prayers for certain missionaries and definite requests for God's blessing upon their work are services I can render."

Mrs. Prudence String, First Akron Young Woman's Society, said:—

"The missionary society means the bringing into my life a deeper, fuller and richer vision of the needs of the missionaries, their needs for both material things and for prayer. It has shown me that souls can be brought to the knowledge of their Saviour Jesus Christ through prayer. And that we may pray as the apostle Paul, wrote 'without ceasing'; that we may pray for the fields 'white unto the harvest.'"

Incidentally, Mrs. String, in her talk, told of her little three-year-old boy who saw her putting her Bible into her purse when going to a meeting. He asked her why she was taking it. She explained that she was to conduct the devotions of the day. Then he said, "When I grow up I'm going to be a preacher." She asked why he wanted to do so. He said, "I want to tell people about Jesus!" Little people are impressed by what their mothers do! . . . To continue with her prepared talk.

"To forward the cause of missions, I shall listen to the words of St. Paul, 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' And lastly, I shall pray diligently and without ceasing that I may receive the fullness of the Holy Spirit; that I may be a light-bearer for Christ and that I may win many souls to Christ."

Mrs. Dorothy Ross, Goodyear Heights Young Women's Society, said:—

"To be in a missionary society means wholesome fellowship; it means happiness in learning to help

and share with others; it means a knowledge of missionaries and of their work both at home and abroad, among all types of people and environments, and of their need for Christ in their daily lives.

"In some fields abroad, homes, churches, and literature are being destroyed and missionaries sent home. People are being persecuted because they are Christians. The need is coming for even more missionaries after the war is over. In some cases, a fresh start will have to be made.

"A highly civilized age such as ours should feel somewhat ashamed that there are still people in our midst that are ignorant of Christ and the better ways of life. We need teachers even in America.

"I have a girl friend just graduated from high school who has her heart set on being a missionary, and we are all helping her to prepare for school this fall. She is young, and willing to help herself as much as possible. I believe that by giving as much of my time and money as possible to keep my society going well, and in helping this friend attain her goal, I will be doing my best in furthering the cause of missions."

We wish to acknowledge in this public way our thanks to Miss Betty Curtice of the First Church of Akron who lettered the flash cards for our "class in figures," and the six girls who participated in this class as well as in the "class in composition." We would also remember kindly the secretary of Young Women of Cleveland Presbyterial, Miss Wilma Minteer, who looked after the participants for this part of the convention, securing their consent and encouraging their preparation.

A CALL FOR EMPHASIS

Because the report of this department at the Convention was given by a group of girls and young women rather than by the secretary, there were some points not mentioned to the delegates assembled, the plan of presentation not being suitable to include these. Some of those interested suggested that these findings might find a place in a regular number of the Magazine.

These thoughts were prepared under the general question, *"Do you know?"*

DO YOU KNOW THAT in the past four years 163 new societies have entered the ranks of the Y.W. Department, 51 presbyterials receiving one or more of these societies. That about 100 were disbanded in this period, and about 50 transferred. That 12 presbyterials had one new society in each of the four years? That the other 39 had from 2 to 12? First place, Cleveland Presbyterial with 12 new organizations; 2nd place, to Conemaugh with 10; Beaver Valley, Monongahela and Philadelphia tied for third place, 9 each.—23 presbyterials had no new society this past year!

DO YOU KNOW THAT 14 presbyterials give no indication of having any girls' organizations? (There should be a capital "T" before the name of each teen-age society on the annual report blank). Some fairly large presbyterials have only one or two such societies.

DO YOU KNOW THAT 26 presbyterials reported loss in membership this year—1 to 126? 21 presbyterials showed gain from 1 to 43? The net loss 300?

DO YOU KNOW THAT the highest records in the 10-Points Pennant plan were earned by the following presbyterials:—Wisconsin (4 societies), 93%; Ohio Northwestern (4 societies), 88%; Colorado (9 societies), 82%; Mansfield (11 societies) and Mercer (10 societies), 81% each; Concordia (one society), 80%? General rating, 56%.

DO YOU KNOW THAT Point 5 of the Girls' Circle Standard is being revised? Instead of calling for increase alone in the 7 Departments and Thank Offering as in the present

standards, it reads,—"Contributions to the 7 Departments and Thank Offering to equal those of previous year, 4%; To increase the total of the 7 Departments, 3%; To increase in T.O., 3%,"—a total of 10%.

DO YOU KNOW THAT the Girls' Circle Program that has been included in the Y.W. Department pages has been discontinued?

That a page appears monthly in another part of the Magazine, carrying ideas for the use of all missionary societies?

DO YOU KNOW THAT Young Women's Work is advancing in the mission fields at home and abroad? That the new officers in the presbyterial in the Sudan are young women, some of them native young women?

That the boarding school is a fertile place for such an organization in both India and Egypt?

That girls leaving school in Egypt often organize girls' clubs with some resemblance to the societies known in school,—this in their home towns or cities?

DO YOU KNOW THAT eight presbyterials *reported* having held rallies the past year? Boston, Butler, Chartiers, Conemaugh, Los Angeles, Monongahela, Spokane and Westmoreland.

If any presbyterial whose records have not been stated as have some others, wish to know just what points it has attained, they will be given on request. Will not every society familiarize itself with the report found in the July-August number of the Magazine. Determine that your society shall not be the one to lower the general record of your presbyterial. And be sure that your congregation is taking care of its girls and young women as to their missionary training. We are counting on you!

YOUNG WOMEN'S SPECIAL COLUMN

Two letters have been received from Miss Dora Whitely of the Pasrur G.B.S. since the material for the June number was sent to the printer. One is of the date, Feb. 27, and the other of May 9, the latter arriving July 20.

NUMBER I.

Dear Friends:

The delay and uncertainty of the mails have caused me to be very careless about writing,—even to personal friends. I am sorry for I know that you are becoming more and more anxious to have word about the work and workers in India since the war is spreading to this part of the world. We are all carrying on as usual, aside from the movements of the district missionaries being somewhat ham-

These blind boys were interested in the Duplicator. With their little hands under the guiding hands of Miss Whitely they "saw" how it worked.

pered by the rationing of gas. But that is very minor compared with other things that might happen. God reigns supreme, and in Him we trust. He is still able to make the wrath of man to praise Him.

About two years ago we bought a duplicator for the school and have been using it very freely for making arithmetic tests with speed and accuracy. Recently some of the children asked their teachers from where the Missahiba gets so many hundreds of these papers,—not in a complaining way, for most of them enjoy their tests! This week we had a demonstration in the school, and were they delighted to see their test papers rolling out of that machine! Even the class of eight blind children came to *see* the marvelous machine that not only prints, but also counts! Their little hands under my hand turned the handle, and they had *seen* how the machine works.

Last week we had the physical examination of the school, and aside from a goodly number of bad tonsils, there were only a few cases to cause us concern. One girl who is now in the hospital has a very, very bad heart.

This week (last of February) we are having the Bible examinations, oral and written. We did not do so well in the oral as last year. Pray with us that the seed that is daily sown in the hearts of more than 300 children may be carefully tended by Him who is their Good Shepherd.

We are now enjoying our foreign Christmas. It is grand to have another Christmas. The Christmas greetings, hankies, subscriptions and checks are now rolling in,—the latter part of February! Most welcome I assure you. Many weeks go by that we do not get one piece of foreign mail.

Pray as never before for the Church in India that if her testing time comes through this terrible war that she may, "having done all, stand." Pray for every foreign and every national Christian that his faith fail not, not even in the least.

Before this reaches you, we shall have begun a new year's work and admitted many new children. We look to you for help in a new way this coming year.

NUMBER II.

Dear Friends:

It has been so long since I have written you that I am going to hasten this on its way by sending it Air-mail.—This week (early May) I have had a trip to Lahore for dental work and shopping. There were several elderly men sitting near me on the train. One of them was prompted to ask me how old I am. He asked me several times and each time I said, "My age is enough." Silence was most marked as they listened for my answer. Getting no satisfaction, they began to talk among themselves. One said that the foreigners keep in much better condition and show their age much less than the Panjabie, so he wondered if I might not be a *hundred years old!* There seemed to be some disagreement, so they settled on *eighty* and dropped the matter! I sometimes feel even *more* than that!

Our school is now full to overflowing if it ever was. We have 199 boarders and 193 day pupils. We took in more than fifty new boarders last month. A lot of them came from village schools. We are glad to get so much fruit from them. Six of them have joined our Fifth Class. Why we get so many new boarders we do not know, unless there are brothers in the army who pay their expenses.

We have one new teacher, making twelve besides the matron. For the first time in years, at least, no teacher left us this year. The Beginners' Class is by far the largest, having 84 in the two divisions. We will not have so many at the end of the year, as some of the day pupils are already giving trouble with absences.

(Continued on page 50)

Statistical and Efficiency Secretary

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

RALLYING OUR FORCES

One year ago we were compelled to report on these pages a decrease in our membership. Again we have the same painful task—the past year shows a considerable loss in our enrollment. This decrease is not found in the Women's Department, but is a shortage for which they must assume some responsibility. Not only are many women, and Teen Age and children of our churches outside the Missionary Society, but there are 61 congregations that do not report any missionary society. The fact that our membership has decreased the past year should make these two groups of special significance. Our church membership increased 2,593 the past year while our W.G.M.S. membership decreased 528. This presents an extensive missionary field lying at our very doors. If the word, "Missionary," is understood and rightly interpreted by our members, here then is a challenge to our sincerity. It must begin by widening the circle of Christian education and responsibility right here at home. Oceans will not hinder the work of missions when the oceans of indifference and neglect within the church at home are not conquered. We are making an earnest effort to ascertain the causes for our losses in membership and to correct them and to stimulate greater missionary interest. There is a vast resource of power among the women of our church. We must direct it into the proper channels of usefulness. It is necessary that the membership of all the women within the church be known to the missionary society. Would it not be a good idea for each member of the missionary society to be responsible for one or more of these women who have not been won?

There is a great temptation in moments of national excitement and crisis (such as we are in today) to throw up what one is doing and do something more interesting and exciting. Does such a danger face the women of our church? We must make our contribution in money and service to our nation's needs, but in so doing it is important that we do not neglect Kingdom service and devotion. The idea prevailing in some quarters that the church work, and especially missions, must give way to war needs has not been adopted by the W.G.M.S.

HOW ONE PRESBYTERIAL DOES IT

From Cedar Rapids Statistical and Efficiency Secretary, Miss Frances Kabele, comes the following encouraging and enthusiastic report of their efforts, their progress the past year and plans for the coming year.

"Of the 19 Women's and Teen Age societies (13 congregations in the presbyterial) everyone reports an Efficiency Secretary who supplies prompt information when requested. Many societies followed the plan of making out all reports at an executive meeting. Thirteen of the fourteen Senior groups have a share in the support of a Home or Foreign Missionary's salary and these voluntary gifts range from $5.00 to $180. (This is one of the 46 presbyterials that contribute wholly or in part to the salaries of our missionaries.)

"Though we have the disadvantage of great distances between congregations, some being 200 miles apart, we are planning sectional Fall rallies, so long as we can have tires. Also we expect to send a bulletin around to the societies two or three times next year. The goal for membership the coming year is a 10% increase."

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

DEDICATION OF THE JANE COOK MEMORIAL HOSPITAL

"Under the shade of the old apple tree," with a few forest trees lending their shade, on the Frenchburg Compound, a bit of history was made for Menifee County, Kentucky, on May 25, 1942. A new hospital—the only one in the county—was dedicated to humanity and to God.

The people who sat there that beautiful afternoon called to mind the old hospital, that night in January 1940, when the cry of "Fire! Fire!" rang out through the village; the agonizing minutes and hours as they saw their precious building fall before the devouring flames. Now as they viewed the lovely new building, the words of Scripture had new meaning: they had been given "beauty for ashes."

It was a joyful day as one after another told the story of the old building and the building of the new. State officials, County officials, prominent doctors came to give greetings, to bid Godspeed.

The work of Dr. Esther Mitchell was not forgotten; stories of her years of service, her rides and walks over the mountains, her long night vigils in lonely cabins, her devotion and resourcefulness brought precious memories. The new physician —Dr. Adler, a man with the finest kind of education was there to pledge his service to the people. He must have felt this a sacred moment—he a refugee from Austria, with a field opened for him and a home for his aged parents, and the mantle of the consecrated Dr. Mitchell falling upon his shoulders! He too, is proving his devotion to the healing of the sick and to community health projects.

After the ceremonies on the lawn, the company pressed into the building to have tea and a social hour, but first of all to stand in the hall while Mrs. Shear, a former worker in Frenchburg, and Mrs. Hovermale the nurse through many years, unveiled the picture of Mrs. Cook. Yes there were some tears, but happy tears. Everyone felt that it was a well deserved honor to Mrs. Cook who has been Secretary of Home Mission work for many years to have this new building named for her.

So we came to the "end of a perfect day" in this climax of the dedication of the "Jane Cook Memorial Hospital."

Editor

COMMENCEMENTS AT FRENCHBURG AND EZEL

It may seem rather late to be reporting May commencements in September but what else can be done, when the report was too late for the June issue and could find no refuge whatsoever in the July-August Annual Report?

It has been the Editor's happy privilege a second time to have a

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part in commencement exercises in these two schools. The intervening years have been years of progress.

The whole week was full of activities in both schools, the programs so planned that there was as little overlapping as possible. There were Eighth Grade plays, Senior plays, banquets, class day programs, games, concerts,—everything to make these real occasions for the schools and communities.

An unusual feature was the Bible program in each school. Every child from the wee tots through the seniors had a part giving some portion of Scripture from memory. A Reading Contest, confined to the older students, created interest, and the winners were presented with nicely bound Bibles. This was a demonstration of "education plus," that is given in these schools. The Bible is taught daily, as well as on Sabbath and no one can go through twelve years of such instruction without having a splendid knowledge of the Bible. No one goes out from these schools without having the claims of Christ presented to him. A goodly number accept Him before leaving school.

The commencement exercises in Frenchburg were held in the commodius church, which was packed to the limit. Superintendent Cowden and Principal Miss Courter had charge of the program. Music by the Glee Clubs, flowers in profusion, girls in summery dresses made a delightful atmosphere. The seniors in cap and gown were naturally the center of attraction. Three young people chosen to give orations deserve special mention. Happy fathers and mothers and friends crowded around to congratulate the young people who had had the courage to complete a high school course.

Ezel Commencement was much the same in its program. Superintendent Heagen and Principal Miss Conrad had it in charge. The new gymnasium with its fine stage equipment made an ideal place for the large crowd numbering between five hundred and six hundred. (The people were not counted but the chairs and seating spaces were). Here again, music, flowers and gowned and capped seniors and orations made the occasion one of dignity and beauty.

Two special guests added joy to the celebrations at Ezel, Mrs. J. C. Alter, the "mother" of Ezel who was there through all the happy days of the week, and Mrs. Cook, who has had the supervision of the work from the beginning. It was a gracious recognition of the appreciation of the senior class, as a member called these two to stand and receive beautiful flowers. This was not the only gift of the seniors, for they have left as their memento an American Flag and a Christian Flag to adorn the auditorium.

If one were to measure the value of these two schools simply by the physical improvements it would be notable, but the deeper values lie in the lives of these young people, who are contributing much to the community and going out into wider service in other fields. Two churches, now being served by Rev. and Mrs. Buchanan are centers of worship and of light.

Editor

EZEL NOTES

EZEL SCHOOL OPENS AUGUST 31st

School opens August 31, 1942. That morning the two school buses will make their usual runs and gather up their four loads of boys and girls from a radius of about 15 miles. At present our buses are in good condition (mechanically and in tires, and we plan to run them as long as possible. Some of these roads became very muddy last year, but we trust they can be patched up to do for the duration. We expect to have about

the same enrollment as last year which was 285 in grades and high school. The great majority of these students come to school on our buses.

BUS FARE A PROBLEM

With no definite promise of N.Y.A. assistance during the coming year a great burden has been thrown upon our already overburdened school funds in supplying bus fare for many of our students who must have help in meeting this expense which is practically their only expense in attending Ezel School. Again we are trusting our loyal friends to supply this need. During last week several parents came to us with anxious inquiry for help for their boys and girls this coming term.

SUMMER IMPROVEMENTS

During the summer months we graded the campus around our new Auditorium-Gymnasium and are sowing it in grass this Fall. We have built a new walk between the two school buildings so that students may go from one building to the other without getting in the mud. The Teachers Home received a much needed new roof.

DAN SABBATH SCHOOL GETS NEW SEATS

The Heagens were very happily surprised one Sabbath afternoon in July when they opened the door of our Dan Sabbath School and found new seats where there had been only rough boards laid across short blocks. Dan, which is one of our rural Sabbath Schools held in a little country school building, lost its school seats last Fall when the school was moved to a new consolidated school building. During the whole winter we sat on three rough boards. The new seats were made by Brother James Lawson, (who is the lay preacher in the church which meets once a month in the same building), and some of his elders. These men and their good wives also plan to paint the inside of the building and improve its outward appearance as well. Brother Lawson is a great booster for our Bible School. We always have good attendance the days that they have ihurch. The attendance this summer has been better than nsual.

Our pastor's wife, Mrs. Buchanan, has taken charge of the Sabbath School at Bach during the absence of our faculty. Lee Buchanan drives our station wagon and the other Buchanan boys go along to help with this rural school. In the meantime Rev. Mr. Buchanan is conducting a rural school out at Tabor below Frenchburg where he preaches in the morning after our Ezel Service.

William Heagen

YOUNG WOMEN'S DEPARTMENT

Continued from Page 45

One of the teachers is to conduct our new Communicants' Class,—the first time a teacher has done this. She is qualified in every way to do it. Some of the teachers are a real joy to me, and I am sure that they are to their Lord, also. How they do love Him!

We need your prayers for the Church in India as never before. Who knows what lies before us? Pray that the Church may be purified and made ready to be a strong witness, even under fire if that comes. Give praise for the wide doors yet open.

Yours very sincerely,

Dora B. Whitely.

Negro Missions

MRS. H. RAY SHEAR, 408 Stratmore Ave., (5) Pittsburgh, Pa.

TOGETHER IN SERVICE

Part of an address given at the Annual Convention of the Women's General Missionary Society, Akron, Ohio, June 22, 1942.

By MISS JOSIE WARREN

It is always with a feeling of gratitude, that we call to mind the work of the pioneers in the Southland. These consecrated missionaries of the United Presbyterian Church, in the reconstruction days, were not afraid to cast their lot with an unprivileged group, who were despised and rejected because of previous servitude and who were in an enforced position of ignorance and inferiority. Those Christian men and women, refined and trained, were representatives of the best American culture. They were sturdy, unselfish and unafraid, and no doubt they formed one of the most potent factors in the Negro's rapid growth. They have been termed, and rightly so, the culture bearers for a race newly inducted into the responsibilities of citizenship. Through their magnificent courage, fine Christian leadership, educational qualifications, and their daily Christian lives, they have given something—that something to the Negro that time cannot erase.

Mr. Edwin R. Embree, in his book *Brown America*' says, "The accomplishments of the Freedmen in two brief generations are amazing. They have learned at least the rudiments of the new civilization. They have gained a foothold, economically. Thousands of individuals have attained positions well above the average in America." They are slowly, but surely gaining ground in the business world. The professions, which engage many of our members are, the ministry, teaching, medicine, law, nursing and journalism. More, perhaps, are in the ministry and teaching than in any other profession. Some one has said, "If the American Negroes are anything worth while it is because of their religion: their religion is that good part which cannot be taken away." Despite the hardships and inconsistencies that have to be encountered, the Negroes still have faith in the unseen hand that has guided their destinies thus far and they cling to that faith." We sing:

"Faith of our fathers, holy faith
We will be true to thee till death,"

and yet statistics show that perhaps six million Negroes are not members of the church.

The Negro is making rapid strides in the educational field. Negro children and youth are increasingly taking advantage of the schools of the land which give to them great opportunities. The decrease in illiteracy, so marked in the earlier years, is encouraging, as shown by statistics.

Referring briefly to the Negro work of the United Presbyterian Church, we have schools in Tennessee, North Carolina, Virginia and Alabama.

We have one college, located in Knoxville, Tennessee. The Christian and ethical standards maintained in this School are surpassed by few if any of the other Negro colleges. The fine record of our many graduates bears testimony to this claim.

When the United States Department of Education wanted some one as head of the Negro division, Ambrose Caliver, a Knoxville College graduate was chosen. When the National Boy Scout organization was looking for a Negro leader for Negro boys, Andrew Taylor, a Knoxville College alumnus, was chosen. When the National YMCA wanted a national leader for colored youth, a Knoxville College alumnus, Ralph Bullock, was chosen.

It might be interesting to know that the last two named were graduates of our High School at Henderson, N. C. Rev. B. B. Evans, an alumnus of Knoxville College and also of our Theological Seminary at Pittsburgh, who was pastor of the church at Norfolk, Virginia for a number of years, was called to Knoxville College as pastor.

Dr. J. A. Cotton, also an alumnus of Knoxville College and the Pittsburgh Seminary, was the first colored president of Knoxville College, serving the past two years.

For thirty-five years as principal of the school and pastor of the congregation at Henderson, North Carolina, Dr. Cotton gave unstintingly of his time and effort building up the school and church for the betterment of denominational understanding and racial good will. He was also the leader in the community. If some one, colored or white, wanted advice, he came to Dr. Cotton for consultation; if he was in need financially, he came to Dr. Cotton for money; if he wanted to get married, he came; and if he happened to fall in the clutches of the law, he came. Dr. Cotton never turned anyone away.

Mrs. Cotton, gracious and kind, shared her husband's responsibilities, and by her loving disposition and thoughtfulness for others, made many friends for herself and for the work. By her wise counsel, keen interest and insight, she led many into the paths of righteousness. The lives of both Dr. and Mrs. Cotton are worthy of emulation.

Of our six mission schools, supported, or partly supported by our church, four are High Schools which are excellent feeders for Knoxville College. Many of the present staff of workers who had completed their work in the High Schools were not satisfied with what these schools could give and they went on to Knoxville College. Through the inspiration for service gained in the college and the knowledge of the needs of their communities, they have gone back to share with others what they themselves have received. Their fine Christian spirit is felt in all the walks of life and the impress upon the young is carried to every home, thus widening the circle of their influence.

We pay tribute to our great friend, Dr. R. W. McGranahan, who filled a unique place in our hearts. His memory will ever be held sacred by us. Dr. McGranahan filled equally well two positions in which we knew him. As President of Knoxville College for many years he had a profound influence upon the lives of the students; as Secretary of the Negro Department of the Board of American Missions, he guided the whole work wisely. We remember Mrs. McGranahan, whose devoted service and loving counsel endeared her to all who knew her.

I now wish to pay tribute to another tireless worker in the person of Mrs. Ada Kerr Wilson, who for many years ably filled the position of Secretary of Negro work on the Board of W.G.M.S. No plea sent to her was unheeded; if at all possible she saw that it was answered. We shall miss Mrs. Wilson's sympathetic, Christian personality. May she live on to influence and inspire others to greater service!

There are many whose gifts and prayers have met the immediate needs in mission stations—many whose names we do not know. We give our thanks to them and trust they will see the fruits of their generosity in many ways. Boxes of clothing, sent by friends from various missionary societies of the church, and from individuals, have contributed to the comfort of needy people in the community; garments for children have kept many of these little ones in school, who in the hard winter months would otherwise have been compelled to remain at home.

A Southern editor of a widely read magazine pleads for better treatment

for Negroes. He says: "We must make a far more determined effort to give a square deal to our Negro population. Let us ask ourselves whether, in our neighborhood it is true, as one Negro wrote me recently, that the Negro has inferior schools, poor housing, no parks, no playgrounds, no hospitals, no facilities for recreation; he is forced to live in the worst part of every town. His streets are not paved or lighted." Further this editor says, "I am not saying that any of these things are true in all localities. I only ask you whether they *are* true, and if so, shouldn't you and others do something about it?"

It is a true saying, "In the long years of God, the strong cannot oppress the weak without destruction."

Negro leaders teach tolerance, good will, understanding. They realize that anyone who puts into practice the life of Christ on earth, cannot fail to gain mastery over self.

The President of Howard University, Mordecai Johnson, addressing a large audience, including many young people, advised them not to despise a fellow-man, to know no race, creed or color. He said, "If a human being is in need, help him; if he is in a ditch, place your hand beneath him and raise him up; he is some one for whom Christ died."

It was my privilege at Hampton, to know the great Dr. Moton, who succeeded Booker T. Washington, as President of Tuskegee Institute. It is said that Dr. Moton approached the problem of his people, not with resentment but with charity and with a spirit of conciliation. A song he often sang, along with spirituals such as "I want to be like Jesus in my heart," was this:

"I love you all
Both bond and free,
I love you if
You don't love me."

This, I think, reveals the true character of the great man.

That the Negro race has made progress is plain but in our own lives we recognize many needs, some of which are: A better family life; better teaching in the homes; daily prayer in the family for strength for Christian living; daily Bible reading; regular church attendance; enlistment of the youth in church service and a sense of obligation to become soul winners.

We still need your help and cooperation in our work for our race.

THE PRESENCE

Where two or three are joined together—. Lord,
We have Your promise that You will be there;
We cling to it, Your dear unbroken Word;
We bring the burdens that we cannot bear;
We bring our heart's deep gratitude and praise
And all the supplications of our days.
And You are here among us as we plead;
We reach our hands and touch Your garment's hem.
Your treasure house is opened for our need
As much for us today, Lord, as for them.
Who walked beside You on the earthly roads,
And found Your hands beneath their heavy loads.
Thus, Lord, whithin our midst and by our side
Continue still to be our strength and guide.

—Grace Noll Crowell

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

SEPTEMBER 1942 HUNTING OR CORN FESTIVAL MOON 1942 GREAT SUNS

OKLAHOMA REGIONAL CONFERENCE

In the beauty and quiet of the foothills of the Ozarks at the Dwight Indian Training School, Vian, Oklahoma, Indians, representatives from Cook, Chilocco, Haskell, and Bacone College and other friends of Indians gathered in conference, June 2-5, 1942. Under the leadership of Rev. Robert Chaat, a Comanche Indian minister of Lawton, Oklahoma, we (Mrs. O. H. Milligan and the Indian Secretary) enjoyed the fellowship of both whites and Indians and the discussion of Indian questions.

The keynote address by Rev. A. L. Roberts of New York on "Forward Together" and his text: "If the foundation be destroyed, what will the righteous do?" (or "what have the righteous been doing?") sent out a challenge to us. In "America the land of realized impossibilities" we have minority groups and the real test of democracy is how it treats its minorities. The Church must give account of its stewardship—our Indian and Negro minorities call for a positive note in service. These are days of uncertainties, but a vigorous Church must kneel and rise with Jesus Christ.

A group of sixteen Indian young people from Lawton, Okla., led a devotional service, and their pastor, the Rev. Robert Chaat played the piano as they sang in English and Comanche. As these young people prayed and testified for Christ we had presented objectively the hope of the Indian—a trained native leadership and the anthem they sang; "Hold Thou My Hand" was our prayer for them.

An interesting panel discussion on "Problems of Wardship" was led by Mrs. Flora Warren Seymore. Out of the discussion came some very definite statements and advice. In answering the question "What is an Indian?" it was agreed that it made a difference for what purpose you are inquiring. Any amount of Indian blood makes an Indian, and he is a ward of the government. Wardship really is "Incompetence." Segregation is a handicap for Indian children, there should be mingling in churches and schools; separate schools, laws, etc., tend to make the Indian race conscious, and have less desire to make himself a part of the life of America. Schools may be a vital step toward relinquishing wardship.

State laws do not apply to Indians on the reservation, they do not have to obey state laws there, for they are under federal law. Indians are all citizens of the United States, but citizens with limited rights, such as women used to have. Ordinarily Indians have no right to go into court.

Then, too, many Indians have not initiative nor opportunity, do not speak English fluently, the government having fostered wardship. Indians are better hospitalized than whites, and whites often resent the care given to the Indians; to some it seems to be a sentimental idea of reparation for wrongs. But education and a sound body are meant to make them ready to take their places in life. A member of the panel was a judge with over one-fourth Indian blood, who claimed we should make the Indian know he is an original American and no longer a problem. Two things must be done, he said: "First, adjudicate the just claims of the Indians, each on the merits of the case, and then proceed to accustom him to modern life; and second, give the Indian full citizenship and responsibility. No longer should he

have 'the lethargy of expectancy' with hand held out—'Give, Give!' for free rations, as this does not teach people to stand on their own feet.

"If he is put under the white man's laws, he should have the white man's opportunities and privileges."

Hundreds of Indians are in war service; they are not segregated there. The Indian boys make good soldiers, mechanics, aviators, etc. The Indian has a fine civilization of his own, but he must adapt himself to the people among whom he lives. The "ideal" must be presented to him and developed to make him at home in modern life. He must be helped to stand on his own feet. The government is spending over $40,000,000 a year on behalf of less than 400,000 Indians. There ought to be results to justify the expenditure of the people's money.

It is illegal to sell liquor to Indians, but they get "the white man's fire water" somehow. The places may be called "Cocktail Lounges" or "Roosevelt Inns," but the victims stagger out just as in the days of the old saloon. It is high time the Indians become grown-up children of Uncle Sam and be taught they are responsible for their own attitude and behavior toward this evil.

Those were happy days of fellowship and understanding, and we came away feeling that we had gained much by this meeting.

OUR NEW MISSION AREA

Following the Oklahoma Regional Conference for Indian workers, Mrs. O. H. Milligan and the Indian Secretary started on a tour of our new mission area with the missionary, Rev. George W. Smith, and Dr. William Murchie, Kansas Synodical Superintendent of Missions, who, though a very busy man, took the time to learn more of the Indians and see at first hand the territory in which Mr. Smith labors. Rev. Mr. Smith has recently been taken into the fellowship of Oklahoma Presbytery, of our church, having come from the Cumberland Presbyterian Church.

We drove through Marble City, underlaid with marble, but not the wonderful city envisioned by its name. Out from the city, Mr. Sam Elks stood at the door of his one-room cabin to greet us. We visited and prayed with him, then we started up to a Flute Springs' home for service with some Cherokee Indian people. George Flute was killed on the Fourth of July, 1941 by a drunken white man, who defied the law. (Later the law caught the murderer trying to board a freight train and brought him to justice). The Indians attended the funeral with guns; little wonder they were bitter—a drunken white man had killed their leader!

At 10 A. M. about thirty men and women and many children met in the home of Mr. and Mrs. John Bowling. All, even the babies and little children, were respectful and attentive. After prayer, praise, and greetings by the visitors, the Indians sang several songs in their native tongue, but there were strains in the chorus which we recognized, and, "What a Friend We Have in Jesus" and "At the Cross," made us realize they were singing of our mutual Friend and Saviour of all men.

Laid out on the bed were the dresses and little suits which these red sisters with their skillful hands had made from the materials sent by a friendly missionary society. These sisters, who have so little, welcome materials and quilt pieces. We wish you friends of the southwest would also remember them — carriage for such materials is expensive when sent a long distance. One little twelve-year-old girl had made a quilt for her own bed, others would do the same if they had the material.

The "Model A" Ford with its four passengers forded flowing creeks or bumped over rocky creek beds eight

times in about five miles, to Cave Springs' School. We were met by Mr. and Mrs. Rasmus Hummingbird who conduct the Government day school here. Mrs. Hummingbird has a Woman's Club, which sews and does fancy work and in season cans fruits and vegetables. Little girls are taught to make their own dresses. Near the school is a plot of ground which Grandma Bowling would be glad to give for a little church; for the present, neighbors gather in her home for services conducted by Rev. Mr. Smith.

The Union Grade School with over five hundred boys and girls, white and Indian, offers an opportunity for religious education, and Rev. Mr. Smith has Bible classes in grades one to twelve inclusive. In these schools and daily vacation Bible schools, the Indians are glad to have the Bible taught to the young people and our missionary has been invited to come to teach. The principal and teachers have cooperated well with him. A tentative schedule was set up for district evangelistic services and religious education in the schools. We ask your interest and earnest prayer for this work and our worker that he may be blessed and be a blessing.

The Sabbath morning and afternoon were spent at Mountain Mission, near Colcord, Oklahoma. We attended Sabbath School, then church service, after which dinner was served and an afternoon service followed. Here about one hundred and twenty-five whites and Indians worshipped, fellowshipped and ate together. The Cherokee Indians sang in English and Cherokee, all were attentive to the messages and joined in the singing. A nice little meeting house with cement floor and platform and comfortable benches, windows, and doors, was built by the men of the community and Mr. Smith. These fine people are not financially able to pay a regular minister, but depend on visiting preachers who give their services. Off there in the mountain is a needy place for the service of a young man to labor among these people who are so anxious for guidance and for the teaching of God's Word. A Home Mission Opportunity!

As we traveled over these stony roads with all the experiences incident to a "Model A" that needed reconditioning, we realized more than ever the devoted service of our unsung Home Missionaries who are making rough places smooth, crooked places straight, and preparing a highway for our God.

MESQUAKIE UNITED PRESBYTERIAN CHURCH TAMA, IOWA

The first meeting of the session of the newly organized Mesquakie United Presbyterian church was held June 7. Edward R. Davenport was elected clerk. The first action was a resolution of appreciation to the former provisional session. The next action was to arrange for communion on June 21.

THE RESOLUTION

Since a provisional session from the Traer, Iowa, congregation long served at the Tama Indian Mission, we, the members of the session of the recently organized Mesquakie congregation, wish to express our thoughts to you elders, namely, William Parkhouse, W. M. Henderson, J. W. Dodd, who served for about twenty years, and Samuel Whannel, who served for a shorter period.

We want you to know that we greatly appreciate the faithful and cheerful way in which you have exercised the spiritual oversight of the mission flock through all those years.

In God's providence the time has come when our new congregation is to go forward under its own leadership. We regret that this means the breaking of your relationship to us in an official capacity. You have

been a blessing to us and we hope for your continued interest in the welfare of the Mesquakie congregation.

(Signed)
Fred C. Patterson, Moderator
Edward R. Davenport, Clerk

THE COMMUNION

Fourteen communed at the first communion service on June 21, first in which Indian elders served. In place of the sermon that day all the members took part by each reading a portion of chapters fourteen to seventeen of John's Gospel. Two members were received that day, Lois Patterson and Colleen Whitebreast. Lois is the daughter of the missionary. Many will recognize Colleen as one of the two girls left motherless a few years ago. Her mother was Hazel (Young Bear) Whitebreast who as a girl spent some years in the United Presbyterian Orphans' Home when it was located in Pittsburgh. These two new members will be counted as charter members, making the total number of charter members seventeen. One of the charter members is Clara (Young Bear) Morgan who also spent some years with her sister, Hazel, in the Orphans' Home.

F. C. Patterson.

BACCALAUREATE SERVICE AT WARM SPRINGS, OREGON

The first class ever graduated from the Agency High School had the baccalaureate service in the Church on Sabbath evening. About 200 people, white and Indian, were in attendance. Reverend E. H. Carson of Simnasho was invited to have a part in the service; he read Mark 10:35-45 and led in prayer. Reverend E. W. Machamer gave the message on: "How Measure Success in Life." He stressed the thought of service to God first, then to others, all before self; the prayer of our missionaries is that the day may soon come when many of the Indian friends will find their greatest joy in His blessed service.

The school furnished some music which added a great deal to the program. They had selected the hymns and when they sang: "Faith of Our Fathers," Miss Helen Noordewier, who is assisting there, said she wondered of whose faith each one was singing! She thought of her own and her father's faith and longed that they too might have such a heritage for their children. And "Saviour, Like a Shepherd Lead Us," was really the prayer of these faithful workers.

INDIAN ARROWS

Twenty-one New Testaments were given to the older Sabbath School pupils for memorizing Scripture and for very regular attendance. These New Testaments and Psalms were sent to Warm Springs by the Beverly Heights Church.

* * *

According to "The Tomahawk," the Warm Springs Agency news sheet, the draft boards have taken so many young men that there are not enough left to operate the machines for road work. "The Tomahawk" is welcomed by the Indian boys in service and camps, and is sent regularly to them. The editor adds: "It is a pleasure to do this and anything else which will add to the comfort of the boys who are risking their lives for the preservation of our civilization and our freedom."

* * *

Rev. George W. Smith writes that the sewing circles are doing very well. Dresses were presented to four of the aged Indian women as "Mother's Day" presents, much to their delight. Many articles for the babies have been made and given out. Two boxes of things had just been received from Torrington, Wyoming, and these were to be presented to the young mothers on "Mother's Day."

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

OCTOBER

Miss Evelyn M. McKelvey, R.N.	October 1
Miss Evelyn T. Peterson	October 8
Miss Marie F. Tait	October 13
Mrs. Ada A. Dunlap	October 15
Miss Ruth I. Ardrey	October 18
Miss Elizabeth McKibben, R.N.	October 18
Miss Olive Laing	October 20
Miss Margaret Ballantyne	October 29
Miss Esther W. Wilson	October 31

THE REST OF THE WAY

"Through dangers, through darkness, by day and by night
Thou ever hast guided and guided aright;
In Thee we are trusting, and peacefully lay
Our hand into Thine, for the rest of the way.

"Thou never hast failed us—our strength and our stay,
To whom should we go for the rest of the way?
We fear not the shadows in this our life's day,
For Thou wilt go with us the rest of the way."

Adapted.

INDIA

As our war with Japan has threatened invasion of India as well as other Eastern countries, the United States has strongly advised through the India Consulate that United States citizens evacuate India. The Mission at an Executive Committee meeting considered very carefully the matter of members of the Mission returning to America. All the missionaries were informed that each one was to decide whether to remain in India or not. After much prayerful thought arrangements were made for a large party to come to America as soon as transportation could be arranged. Nineteen of our missionaries left Bombay on May 31 and reached New York on July 13. In this number were several who were nearing the age of retirement and those due for furlough in 1942 and 1943. The party included: Rev. and Mrs. Robert Maxwell, Rev. James D. Brown and family, Mrs. C. A. Stewart and two children, Miss Margaret Miller, and the Misses Lillian McConnell, Kate Hill, Flora Jameson, Olive Laing, Marie Cash, Jane Lamont, Louise Scott, Georga Wengert, Ruth Warnock, and Margaret Fehlman. While at that time our Mission and our workers seemed to be in no immediate danger, yet it was thought wise under war conditions to accept the offer of the United States to bring these missionaries to America. With the exception of one or two, those remaining on the field were in good health and most of them were going to spend the summer months in the hills.

Naturally the withdrawal of so many workers at this time necessitates some changes in the work of the Mission. Miss Lois Boyd will have charge of the Girls' School at Sangla Hill and Miss Evelyn Cathcart at Rawalpindi School. Miss Dora Whitely will have the oversight of the hospital in Pasrur in addition to her work in the school, this in connection with a native doctor. Dr. Reba Hunsberger will assume the extra duties of Superintendent of Memorial Hospital in addition to her usual responsibilities. And some other adjustments will be made so as to continue the evangelistic work among the villages.

India is much in the news these days and much in our thoughts and prayers and we trust the Lord for His guidance and direction in these times of danger for India.

EGYPT and THE SUDAN

"The Germans, with General Rommel and his army seventy miles from Alexandria" was the report that struck terror to our hearts as we thought of our missionaries in Egypt and our important work there. At the request of the United States Consular authorities a meeting of the Executive Committee was held in Cairo and action was taken looking to the evacuation of the missionaries. In view of the possible dangers to them as American citizens it was decided that all who desired should go at once to The Sudan as a place of safety. The Evangelical Christians of Egypt insisted that their missionary friends did not need to subject themselves to the experiences of concentration camps in order to demonstrate their love for Egypt. They also pointed out that the presence of missionary friends in concentration camps in Egypt might easily be a source of embarrassment to fellow Christians who were Egyptian Nationals. However, for various reasons a few of the missionaries stayed at their posts in Egypt. In Tanta Hospital Dr. and Mrs. W. T. Moore and the Misses Isabel Moore, Elizabeth McKibben and Virginia McCormick remained to care for their patients; in Cairo Dr. Helen Martin, Mrs. Mary Robertson and Miss Stella Robertson were left at the Girls' College and a few other missionaries tarried in certain other stations. We pray that these may all be kept from the dangers that continually surround them.

Several letters received early in August from evacuees report that travel to The Sudan was most congested and all had many trying experiences on the way. But these were almost forgotten when all the Sudan missionaries met them at the station and took care of their passports very promptly. One letter tells how they were whisked away, each group going to the place assigned. After the dusty trip from Egypt all wanted but two things—a cup of tea and a bath. Both were soon provided and all were assigned to comfortable quarters. Six young ladies were located in the home of Miss Una Coie who was then on vacation in Uganda; some others were established in the various homes of the missionaries but the great majority were housed in the Girls' Boarding School in Khartum North. These refugees deeply appreciated the wonderful planning and gracious hospitality of the Misses McClellan, Turk and Smith who as hostesses left nothing undone to make their guests comfortable, but of course it took several days for them to get really rested.

One correspondent says: "We are deeply thankful for the mission homes here, for the splendid school and the various cottages where we are now living. When the Women's Board had them built they doubtless had no idea these cottages would prove a 'Fairhaven' to their evacuee representatives in Egypt. But He who knows the end from the beginning knew and had this place of refuge ready for use in our hour of need. I shall not mention the war; it changes so from day to day that it can't be discussed by letter. However, we are all praying that conditions in Egypt will become stabilized before the time to open schools and that we may return to the tasks of our Master's appointing and share in the work of His Kingdom in Egypt."

Dr. Charles Watson, who with other members from the American University in Cairo went to The Sudan, gave a most helpful message in the Chapel on their first Sabbath taking as his text: "And I, being in the way, the Lord led me."

While many of our Egyptian missionaries have found refuge in The Sudan a few have returned to America. Mr. and Mrs. Thomas Sturgeon were able to arrange for travel with Miss Elsie Grove who came

from Doleib Hill on regular furlough, arriving in Washington, D. C. on July 11. Those included in a later party, which came all the way by plane, were: Dr. E. M. Bailey and family, Mrs. Evelyn Smith Goffin, Miss Eunice Lightowler (all from Egypt) and James and Sara Shields from The Sudan who are to attend school in the United States.

We are happy indeed to have these friends safe at home and we pray that all our missionaries may be kept in safety and be able to return to their several stations in the near future.

ETHIOPIA

Two letters have been received from Mrs. Ruth L. Walker telling of her journey to, and her activities in, Addis Ababa. While busy at work in Pressly Memorial Institute, Assiut, she had a hurry-up call from Khartoum saying that there was an opportunity for her to go to Addis Ababa by way of The Sudan. After making hurried arrangements for the care of her work in the school she went to Cairo and secured permission from the authorities to leave Egypt and flew to Khartum. There she joined Mrs. A. W. Pollock, R.N., and in a day or two they started on their journey to Addis Ababa accompanied by a British officer. They traveled by various methods—by train, bus and Chrysler car, stopping in missionary homes in different villages and two nights in native houses. They spent one night under the stars, with the trucks and car making an enclosure for their cots. That was the one night that it did not rain and they had rain every day enroute.

While in Asmara they had time to visit the Swedish Mission where an Italian Protestant family had carried on their work through the difficult times. They also met the Swedish missionary who had recently returned to his work there. After visiting the American headquarters they had lunch at the American Hotel. The menu was one they had read about in "Good Housekeeping" and they did justice to it. In buying railroad tickets to Asmara our ladies had had no idea how they were to make the next stage of their journey so it was a relief to them to learn that a convoy was to leave there for Addis Ababa on Thursday and they were welcome to travel along. They readily agreed that Eritrea was not to be compared to Ethiopia for loveliness and grandeur of scenery.

Mrs. Walker writes that Rev. and Mrs. Henry are doing a noble piece of work for the Educational Department of Ethiopia and it is being appreciated by those who have the interests of the children of Ethiopia at heart as they have.

Her second letter tells of the opening of the school for girls on the compound. At the end of the third week she had seventy pupils, three of whom are part-time teachers. They could have doubled the number but there is just no equipment. She was able to buy from the Custodian of Enemy Property some small tables and rough benches but still some of the children are sitting on the floor for some of their lessons. It is a great joy to both Mrs. Walker and Mrs. Pollock to be back in the work and they overcome obstacles in many and strange ways.

These two ladies have four rooms at the back of the large house and have been busy trying to get a household together. They have bought a few pieces of furniture and borrowed some others and as soon as the kitchen arrangements are complete they will begin to keep house. An hour at Woolworth's would fix them up but they are far from there!

Mrs. Walker continues: 'I wish I could share with my co-workers the joy of meeting my former Gore girls and other friends. Today our clinic helper comes to see me and to tell me about Moses, our adopted son who was left with him when the days of

trouble came upon us. Tadu is now a trusted officer of the government, trim in his uniform and driving a car, seeing the Emperor and receiving his instructions direct from him. He is one of several of our boys who now have good positions with the government, being lads who are trusted to carry out His Majesty's plans honestly. It would warm your heart to hear the good words spoken on every hand concerning the conduct of Mision boys and girls during this time. The British officials here have nothing but praise for them and many voice their desire to see the Missions open soon."

We are happy and thankful to hear from our workers of the beginning of the work that we hope and pray may mean much to the people of Ethiopia.

CHURCH CONFERENCE ON AFRICAN AFFAIRS

Continued from Page 21

"When the speaker has one minute left, it will be my melancholy duty to stand up and when his time is finished will the entire audience please stand."

A panel discussion was used effectively and efficiently on the great subject of "Diversity in Unity." Sectional group meetings divided the delegates into their local areas to deal with problems particular to themselves. Then final reports and recommendations were handled for the whole conference through a Clearing Committee and presented for approval.

FUTURE OUTLOOK—The spirit of optimism prevailed in a practical Christian manner as the conference sought to draw all the Christian forces nearer to each other in interest and in cooperation wherever possible. Great emphasis was placed upon the continued need of missionary support from America in personnel, in finances and in prayerful interest.

But there was a decided expression of a need for more American Negroes as missionaries to their African brothers and sisters, after this war is over. As one outstanding African woman present said, "It is more natural for me to unburden my heart to a black missionary than to a white missionary."

The future of the Church of Christ in Africa is just as bright as Christ's promise permits it to be when He assures us that He will be with His witnesses to the ends of the earth. Being founded by Him, His church cannot fall into ruin though the whole fabric of the world should be dissolved.

HEMISPHERE FOLIO

The 1942-'43 Folder for Prayer Groups and Prayer Circles
Order from the Literature Department, 904 Publication Building,
209 Ninth Street, Pittsburgh, Penna.
at five cents a dozen or twenty-five cents a hundred

Junior Department

MRS. W. R. McMINN, Secretary, 302 Hastings Ave., Oakdale, Pa.

HONOR ROLLS

The following Junior societies contributed a Grand Total of 100.00 or over for th eyear ended March 31, 1942:

1. 2nd N.S. Pittsburgh, Pa.....$202.00
2. 6th Pittsburgh, Pa. 187.55
3. Ingram, Pa. 182.00
4. Wallace Memorial, Washington, D.C 152.15
5. Ellwood City, Pa. 138.00
6. Indiana, Pa. 138.00
7. 7th Philadelphia, Pa..... 124.00
8. 1st Butler, Pa. 123.00
9. Norris Square, Philadelphia, Pa. 121.50
10. 3rd Pittsburgh, Pa..... 112.52
11. 1st Tarentum, Pa. 112.00
12. Emsworth, Pa..... 111.00
13. Ezel, Ky. 109.00
14. Denver, Colo. 108.21
15. Claysville, Pa. 108.20
16. Houston, Pa. 105.00
17. Parnassus, New Kensington, Pa. 104.26
18. Lawrence, Mass. 100.00

The following societies gave Thank-Offerings of $100.00 or over:

1. Ingram, Pa. $125.00
2. Indiana, Pa. 122.00
3. Wallace Memorial, Washington, D.C. 118.61

The following societies contributed to each of the Seven Departments of Work, the Junior Special and the Thank-Offering.

Albany—Florida, Schenectady.

Allegheny—1st Church, 2nd Church, 4th Church, 5th Church, 6th Church, 7th Church, 8th Church, 11th Church, McNaugher Memorial, Aspinwall, Avalon, Bellevue, Forest Ave., Ben Avon, Deer Creek, East Union, Evans City, Elfinwild, Emsworth, Etna, Glade Run, Orphans' Home, 1st Tarrentum, Valencia.

Arkansas Valley — Sterling, Zenith.

Beaver Valley—Beaver Falls, Darlington, Ellwood City, Portersville, Mt. Jackson, 3rd New Castle, New Brighton, Rocky Springs.

Big Springs—Guinston, York.

Boston — 1st Church, Central Falls, Lawrence, Quincy.

Butler—Butler, 1st Butler, 2nd Butler, Clinton, Clintonville, Ebenezer, Fairview, Grove City, Harmony, Meridian, Slippery Rock Boro, White Oak Springs, Zelienople.

Caledonia—1st Buffalo, 2nd Buffalo, North Park, South Park, Sheridan Park.

Cedar Rapids—Boyden.

Chartiers — Burgettstown, E. Canonsburg, Canonsburg, Claysville, Center, Cross Roads, Houston, Mt. Hope, Mt. Prospect, North Buffalo, Peter's Creek, Robinson, Taylorstown, 1st Washington, 2nd Washington, 3rd Washington.

Chicago — 6th Church, Oak Park, Somoanuk, Wheatland.

Cleveland—Alliance, Allenside, Goodyear Heights, Brownlee Woods, Brooklyn, 6th Cleveland, Liberty, Pleasant Grove, Poland Ave., South Youngstown, Tabernacle Youngstown.

College Springs — Atlantic, Clearfield, College Springs.

Colorado—Canon City, Denver, Fort Morgan.

Concordia—Hopewell.

Conemaugh—Altoona, Bethel, Blairsville, Bolivar, Crete, Homer City, Indiana, New Florence, Shelocta.

Delaware—West Delhi.

Des Moines — Albia, Westminster, Newton, Winterset.

Detroit—Dearborn, 1st Detroit, Military Ave., Drayton Plains, Southfield.

Hudson—West New York.

Idaho—Nampa, Ontario.

Southern Illinois — Cutler, Gibson Heights, 1st St. Louis, 3rd St. Louis.

Indiana—Springhill, Salem.

Kansas City—Pittsburg.

Keokuk — Le Claire, Morning Sun, Washington.
Kiskiminetas — Apollo, Leechburg, Puckety, Vandergrift.
Lake — Adamsville, Cochranton, 1st Erie, Brown Ave., Jamestown, Greenville.
Los Angeles—Pasadena, Santa Ana, Whittier.
Mansfield—Bedford Ave., Fairmont, Park, 1st Canton, Savannah.
Mercer—East Brook, Lebanon, 2nd Mercer, New Bedford, New Wilmington, Plain Grove, West Middlesex.
Monmouth — 1st Church, 9th Ave., West Side, Washburn.
Monongahela — Beverly Heights, Brookline, Clinton, Crafton Heights, Ingram, 1st McDonald, Mt. Lebanon, 3rd Pittsburgh, 6th Pittsburgh, 9th Pittsburgh, Homewood, Mt. Washington, Robinson Run, Swissvale, Union, Woodville, 1st Wilkinsburg, 2nd Wilkinsburg.
Nebraska — South Omaha, Wawnee City, Summerfield.
First Ohio—Ezel, Frenchburg, Middletown, Morning Star, Trenton.
Ohio Northwestern — Bellefontaine, Belle Center, Findlay, Piqua, Toledo.
Philadelphia—Drexel Hill, Germantown, 1st Church, 2nd Church, 4th Church, 7th Church, 12th Church, Boulevard, Dales Memorial, Fairhill, Norris Square, North Church, Sherwood, Woodland, River Road, Wallace Memorial.
Puget Sound—Green Lake.
Rock Island—Moline.
San Francisco—Ingleside.
Spokane—Pulman, 2nd Spokane, 3rd Spokane.
Steubenville—East Liverpool, Wellsville.
Westmoreland—Atlantic Ave., Connellsville, Duffsville, East McKeesport, Greensburg, Latrobe, Parnassus, Pitcairn.
Wheeling — Fairpoint, Martins Ferry, West Alexander, Wheeling.
Wisconsin — Lisbon, Rock Prairie, West Allis.
Xenia—Clifton, 2nd Xenia.

Last year there were 212 societies on this Roll. This year there are 232, an increase of 20. All of Wisconsin's societies are on the Roll also Concordia's one society. Albany, Idaho, Mansfield and Mercer have all but one society.

CHANGE IN INCOME RATES ON NEW ANNUITY AGREEMENTS

At its meeting on July 7, 1942, the Women's Board took action, "that on and after October 1, 1942, income rates on Annuity Agreements issued by the Women's General Missionary Society shall be in conformity with the uniform rates approved by the Committee on Financial and Fiduciary Matters of the Federal Council of Churches of Christ in America and adopted by the General Assembly of the United Presbyterian Church, meeting in Columbus, Ohio, May 27th to June 1st, 1942, for the use of the Boards of the Church."

These new rates of income DO NOT apply to Annuity Agreements already taken out, for these continue to pay the same rate of income they have always paid. They will affect ONLY those Annuity Agreements issued on or after October 1, 1942.

Any questions regarding the taking out of Annuity Agreements or the quoting of these new rates should be addressed to The Annuity Secretary, 907 Publication Bldg., Pittsburgh, Pa. Be sure to give the age of the proposed annuitant, or annuitants, or rates cannot be given.

Temperance and Reform Department

BY MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

LET'S HAVE A TEMPERANCE PROGRAM!

So many presbyterial secretaries asked that we suggest a temperance program that we are giving an outline of one. Perhaps you will want to use only a part of it in connection with a part of the regular Program Calendar. We do hope that the subject of temperance may be a vital one in all our missionary societies. Our space is necessarily limited in *The Womens Missionary Magazine* but there are many other sources of material available for temperance facts. Our own church papers have excelent items presented. See also *The Union Signal, The Voice* (Methodist) *The Christian Statesman* and other periodicals dedicated to a better nation and world. A careful perusal of our daily papers yields a surprising array of items indicting liquor as an enemy of mankind. Don't forget that we shall be glad to send you many leaflets from the Temperance and Reform Department, free for postage. They may help to make your meeting interesting.

Devotional Services: Please use the service prepared by Mrs. Fulton on another page of this Magazine.

Subjects for Discussion:

Why Missions and Temperance? (See April Magazine)

Liquor and Civilian War Effort

Liquor and Our Armed Forces

Desirable Legislation and How to Secure Its Passage

And I looked and rose up and said—BE not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

EVERYTHING BUT LIQUOR CURTAILED

And they were right! Nothing seems to be plainer than that we are all out for the brewers and distillers. Every large industry in this country has been curtailed except the liquor industry. Cameras, radio sets, and fire arms in the possession of aliens, about which we have been making such a fuss, might do some harm to our war effort, but how insignificant compared with the liquor interest which is not only not hindered but actually encouraged! Housewives are being rationed in sugar, but alcohol is still being made from sugar or molasses. The beer and whisky trucks have tire priority, the milk delivery trucks have not. Babies in the home can be deprived of milk and sugar, but the brewers go blithely on their way, the favored children of Washington. Nothing shows more clearly liquor's favored position than its exemption from the provisions of the Federal Food, Drug and Cosmetics Act.—*The Voice.*

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

A DOUBLE EMBARRASSMENT

The Literature Department does not send out monthly statements. It supposes that all bills will be paid upon receipt of the filled orders, or at least after approval of the bills at the next meeting of the missionary society. But when two or three months have passed without payment a statement intended to be a courteous business reminder is sent.

Following such messages we sometimes receive our statement by return mail (not frequently, yet too often) with a note appended saying that the bill had been paid some weeks previously by the treasurer of the society. And "is our face red"!

At once we begin a search for the error, and gradually our color recedes for we discover we have not been wholly at fault. Invariably we have found something like this: Mrs. A did send in an order which was filled and charged—let us say in March when 440 mail orders were received, not to mention office sales. Naturally among so many any single order does not long remain in mind.

In the following month the record shows that we received a check from Mrs. B with a notation, "for such and such items." It appeared to be a new, prepaid order. The fact that it duplicated the order of Mrs. A and was in reality in payment for it did not suggest itself. Accordingly it was filled and mailed, while Mrs. A's order remained on file as due, and in time a statement had been sent.

No one likes a due-bill. Inadvertently we have embarrassed a friend, and we are duly sorry.

Now there is a simple way to end such confusion.

If, when a treasurer remits by check for another, she will include the words, "for items previously ordered by Mrs. So and So," the whole transaction will be perfectly clear, and these double embarrassments avoided.

FOR OCTOBER PROGRAMS

How a Girl Became a Soul Winner, 3c.

Opportunity for Educated Woman in Egypt to Serve Christ, 3c.

God Answers Prayer, 3c.

Fatma, A Bible Woman in Egypt, 3c.

True Stories for Telling or Impersonation, 10c. This leaflet contains three stories from Egypt: "The Lepers are Cleansed," "How One Pastor's Work Bore Fruit," and "How a Dog and a Preacher Started a Church Building."

AN UNFORGETTABLE RESCUE

This pamphlet by J. P. McKnight which is to be read in connection with *Zamzam* for credit on the Reading Course is now ready. As previously announced, the price is 10c.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne, 1941—c/o W. H. Merriam, Gujranwala
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Marjorie Faught, R.N., 1938—Taxila
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Mary Kyle, 1904—Badomali
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Vivian Trimble, 1921—Panthankot
Miss Helen V. Weede, 1928—Zarfarwal
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910—334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926—Lebanon, Ind.
Miss Margaret Fehlman, 1913—7929 Loomis Blvd., Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—34 Bonvue, N. S., Pittsburgh, Pa.
Miss Olive Laing, 1912—46 N. Duane Ave., 5, Pittsburgh, Pa.
Miss Sarah Jane Lamont, 1928—440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Lillian A. McConnell, 1902—205 East Broadway, Girard, Ohio
Miss Louise Scott, 1916—609 Summer Ave., Newark, N. J.
Miss E. Marjorie McCrory, 1936—835 W. 246th St., Riverdale, New York City
Miss Kate E. Spencer, 1918—E. Main St., Oblong, Ill.
Miss Ruth A. Warnock, 1913, 1936—915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920—Blue Mound, Kans.

RETIRED

Miss Emma Dean Anderson, 1881—281 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1898—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—825 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson, Co., Mo.

RETIRED (from Egypt)

*Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901—9525 Bustleton Ave., Bustleton, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Lucia Dwight, 1919—Beni-Suef
Miss Davida Finney, 1915—Cairo
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sherriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909—1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918—Americus, Kans.
Miss Mary F. Dawson, 1922—112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926—904 Publication Bldg., Pittsburgh, Pa.
Miss Dora B. Mason, 1918—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923—524 N. Fifth Ave., Phoenix, Ariz.
Miss Jeannette McCrory 1916—904 Publication Bldg., Pittsburgh, Pa.
Miss Helen J. Noordewier, 1921—1104 Sigsbee St., S. E., Grand Rapids, Mich.
Mrs. Rachel T. Selver, 1925—904 Publication Bldg., Pittsburgh, Pa.
Miss Jane C. Smith, R.N., 1922—904 Publication Bldg., Pittsburgh, Pa.
Miss Marie F. Tait, 1925—R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Laura B. Walker, 1904—1109 McClure St., Munhall, Pa.
Miss Ruth M. Williamson, 1924—31 W. 3rd St., Greensburg, Pa.
Miss Elizabeth M. Wilson, 1932—Lewis, Iowa
Miss Margaret A. Work, 1924—University of Southern Calif., Los Angeles, Calif.
Mrs. Margaret J. Work—Cedarville, Ohio

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Dolelb Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, R. N. 1938—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

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SUDAN

Dr. and Mrs. Paul J. Smith, ... Telluride, Colo.
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

A LITTLE TIME APART

Query Of An Idol Maker

This have I fashioned with my hands—
A god—and set it high upon this shelf.
See how it stares and stares!
Always it sits and stares.

Though I beat upon my drum
To wake this new-made god,
Its eyes are fixed.
Though I place before it flowers
And food, and kneel in prayer,
Its eyes move not.
Do the eyes of a new-made god see not?
Can the ears of a man-made god not hear?

Is there, perhaps, a god somewhere
Who slumbers not nor sleeps? A god
Whose eyes are upon all righteous men
And whose ears are open unto their cry?

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.